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STANLEY'S SINAI AND PALESTINE.*

We confess to a feeling of momentary disappointment on receiving Mr. Arthur Penrhyn Stanley's volume, and discovering that it is not so much a record of his own travels in the Holy Land, as a dissertation on the connection which exists between the History and the Geography of the chosen people. We have had, it is true, a series (which it would be tedious to enumerate) of personal narratives of travels in this specially interesting portion of the East; but, from one cause or another, nearly every work of the kind is open to serious objection. In one author we find enthusiasm uncorrected by learning; in another, free from this defect, we have to lament the want of graphic power; this work is ridiculous by the excessive credulity of its writer, and that is inconsistent and painful by the constant protrusion of a harsh spirit of scepticism. There certainly is yet room for, we will not say a faultless, but a decidedly good book of Eastern travel in illustration of the Holy Places of both Testaments. When we lately heard that Mr. Stanley had been engaged on a lengthened tour in the East, and that he designed to publish the result of his observations, we anticipated, from the union of learning and a cultivated judgment, a rational faith, and the literary skill which his published works have developed, a very delightful book. But it would be foolish as well as unjust to allow a momentary disappointment to make us indifferent to the sterling merits of the work to which we now ask the attention of our readers.

During the closing months of 1852 and the opening months of the year 1853, Mr. Stanley visited Egypt, Arabia and Syria. He was accompanied by three friends, Mr. Theodore Wolrond, Mr. Fremantle and Mr. Findlay. The first-named is a learned Fellow of Balliol College, Oxford, to whom our author expresses deep obligation. We learn that the volume before us has been revised by him, and improved by his "accurate observation and sound judgment."

* Sinai and Palestine in connection with their History. By Arthur Penrhyn Stanley, M.A., Canon of Canterbury. With Maps and Plans. 8vo. Pp. 535. London—Murray. 1856.

Mr. Stanley shall himself describe the use to which he resolved to turn his individual experience of Eastern travel.

"Much has been written, and still remains to be written, both on the History and the Geography of the Chosen People. But there have been comparatively few attempts to illustrate the relation in which each stands to the other. To bring the recollections of my own journey to bear on this question,—to point out how much or how little the Bible gains by being seen, so to speak, through the eyes of the country, or the country by being seen through the eyes of the Bible,—to exhibit the effect of the 'Holy Land' on the course of 'the Holy History,'—seemed to be a task not hitherto fully accomplished.

"As a general rule, it has been my endeavour, on the one hand, to omit no geographical feature which throws any direct light on the history or the poetry of the sacred volume; and, on the other hand, to insert no descriptions except those which have such a purpose, and to dwell on no passages of Scripture except those which are capable of such an illustration. The form of narrative has thus been merged in that of dissertation, following the course of historical and geographical divisions."—Pp. vii, viii.

Mr. Stanley has fully executed his purpose. Every portion of his book displays copious learning, and a judgment unbiassed by mere authority and free from prejudice. He is fearless in his criticisms on the blunders of some writers of note, and is neither silent nor cold when he has to speak of the merits of others whom a narrow "orthodoxy" would have passed by in silence.*

The prefatory essay, "On the Connection of Sacred History and Sacred Geography," at once brought to our recollection the excellent article on "Sacred Geography" which appeared not long since in the *Quarterly Review* (Vol. XCIV. 353—384). We do not regret the assurance that Mr. Stanley was the writer of it. We cannot give our readers a better idea of the contents and spirit of Mr. Stanley's latest contribution to sacred literature, than by a free but brief abstract of this prefatory essay.

The peninsula of Sinai and Palestine have in their physical aspect features of interest sufficiently striking to rivet our attention, quite independently of their having been the scene of the most important events in the history of the world. They have also a reflux of interest in the controversies and struggles affecting the policy of nations and the world's history which have grown out of the Holy Places.

The Bible is the handbook of the topography of the Holy Land. There is a constant stream of local allusions running

* Thus, when writing on the subject of Egypt, he speaks honourably of the accuracy of Mr. Kenrick (Egypt, Vol. II. p. 349) in a matter where Champollion-Figeac and Dr. Robinson had been inaccurate; and he more than once bears testimony to the graphic powers as well as the accuracy of Miss Martineau, in her descriptions of the scenes of the East. It is only right to add, that he deplores the crude theories, narrow prejudices, and want of Christian reverence, which disfigure her "Eastern Life."

through the Old Scriptures and the New. The Book of Joshua ("the Domesday Book of the conquest of Canaan") contains a description of Palestine, in which the general features and boundaries are exactly laid down, and the towns and villages are enumerated with geographical precision. The Hebrew prophets abound with local allusions and descriptions. Although the topographical indications of the New Testament are neither numerous nor detailed, the associations of places with the journeys of Christ and his apostles, their lives and sufferings, give an indescribable interest to the geography of Palestine and the various countries and places visited by them. There have been attempts to exaggerate this interest by an unwise association, without or against evidence, of particular localities with the events of sacred story, and the result with critical minds has been the undue depreciation of geography as an auxiliary to the study of sacred history. But some landmarks there are which cannot be mistaken.

1. The geographical features of Sinai and Palestine exercised an important influence on the national character of the Hebrew race. Sinai, in its sublimity and solitude, was a fitting theatre for the enunciation of the Decalogue and for the regeneration of the chosen people. Palestine, central, secluded, in natural scenery and resources altogether unlike the Desert and Egypt and Mesopotamia, offered to the Hebrews a fitting home, and was not unsuited as the chosen cradle of a faith which, local only in its form, was universal in its spirit.

2. The geography of Palestine has affected the forms and expressions of the poetry, philosophy and worship which have emanated from it. While acknowledging its source in the inspiration of God, we must not forget that inspiration itself comes to man through a human medium; and it is important to ascertain what local influences tinged and coloured revelation both in its early and later developments.

3. Accurate knowledge of the localities is often the means of explaining particular events in history. He who has scanned with a skilful eye the plain of Esdraelon and its battle-fields, will best understand the conquest of Canaan by Joshua, just as Grecian history is best illustrated by such localities as Marathon and Thrasymenus. In both the Jewish and Christian Scriptures there are numerous events recorded, the explanation of which is more or less affected by the local peculiarities of the scenes where they occurred.

4. Exaggeration and mistakes have sprung from the not unnatural desire to find localities confirmatory of the events recorded in sacred history. In respect to the supposed fulfilment of prophecy, sacred geography may have been abused by enthusiasm. But there are evidences of a better kind to be derived from the sacred localities. Sinai, with its desert plain and its sublime

mountain scenery, corresponds most exactly with what the history tells us of the wanderings therein of the Hebrew people. The localities of Palestine furnish perpetual illustrations of the events recorded in the Gospels. These coincidences, which are never found in fables, and least of all in Eastern fables, tend to prove the truth of the whole narrative. The sobriety of the evangelists is evidenced by the actual scenes of Palestine, just as that of Thucydides is by the topography of Greece and Sicily. The sobriety and conformity to fact of the four Gospels is in beautiful contrast with the exaggeration and gross fiction which characterize the apocryphal Gospels. Would not similar exaggerations have been found in Matthew and Mark, in Luke and John, had the histories which bear their names been penned a century after the events recorded, and did they consist, as the latest form of infidelity would have us believe, of an accretion of myths? A view of the locality may serve to explain, by natural means, some of the great wonders in the history of the Jews.

"We cannot call from the contemporary world of man any witnesses to the passage of the Red Sea, or to the overthrow of the cities of the plain, or to the passage of the Jordan. So much the more welcome are any witnesses from the world of nature, to testify on the spot to the mode in which the events are described to have occurred; witnesses the more credible, because their very existence was unknown to those by whom the occurrences in question were described. Some change may thus be needful in our mode of conceiving the events. But we shall gain more than we shall lose. Their moral and spiritual lessons will remain unaltered: the framework of their outward form will receive the only confirmation of which the circumstances of the case can now admit."—Pp. xix, xx.

5. But even in cases where the localities offer no clue to the interpretation of the events, there is a conscious pleasure in treading the soil consecrated by great events, in breathing the atmosphere of illustrious persons. Unchanging scenes of nature, like the Sea of Galilee, Mount Olivet and the foot of Gerizim, inspire us with a solemn enthusiasm far exceeding anything which the contemplation of the asserted house of Pilate, or the inn of Bethlehem, even though we believed their reality, could inspire. The feeling is enhanced by the recollection that this unaltered natural scenery has been beheld by so many of the human race, and excited so much profound religious emotion. The unprogressive and unchanged character of Eastern manners, adds to the interest which a traveller from the West feels. The vegetation, the climate, and the general aspect of Palestine, may have undergone considerable vicissitude since Joshua fought and conquered, and Jesus taught and wept there; but the customs, the manners, the dress, the speech—in short, the general "framework of life," are what they were 2000 years ago and more. If

we would know how the patriarchs lived and wandered, we must familiarize ourselves with the tent and nomade life of the Bedouin. If we would realize to our minds the scenery amidst which Christ uttered his parables and worked his miracles, we must look at the vineyards, the corn-fields, the houses and the wells of Syria.

6. The geography of the Holy Land has exercised a striking and a very beautiful influence over the phraseology and the poetical illustrations of religion. The sublime scenery of the peninsula of Sinai, its rocks and mountains in their immovable grandeur overlooking the almost boundless plains, taught those who were familiar with such scenes to speak of the "Rock of ages" and the "wilderness of life." The household words of Christendom will speak their fullest meaning to him only who is familiar with the topography of the East.—We close this somewhat free abstract of this instructive preface by quoting the fine passage with which Mr. Stanley concludes his last head.

"In fact, the whole journey, as it is usually taken by modern travellers, presents the course of the history in a living parable before us, to which no other journey or pilgrimage can present any parallel. In its successive scenes, as in a mirror, is faithfully reflected the dramatic unity and progress which so remarkably characterises the Sacred History. The primeval world of Egypt is with us, as with the Israelites, the starting-point—the contrast—of all that follows. With us, as with them, the Pyramids recede, and the Desert begins, and the wilderness melts into the hills of Palestine, and Jerusalem is the climax of the long ascent, and the consummation of the Gospel History presents itself locally, no less than historically, as the end of the Law and the Prophets. And with us, too, as the glory of Palestine fades away into the 'common day' of Asia Minor and the Bosphorus, gleams of the Eastern light still continue—first in the Apostolical labours, then, fainter and dimmer, in the beginnings of ecclesiastical history,—Ephesus, Nicæa, Chalcedon, Constantinople; and the life of European scenery and of Western Christendom completes by its contrast what Egypt and the East had begun. In regular succession at 'sundry' and 'divers' places, no less than 'in sundry times and divers manners,' 'God spake in times past to our fathers;' and the local, as well as the historical diversity, is necessary to the ideal richness and completeness of the whole."—Pp. xxiii, xxiv.

They who appreciate the healthy and manly tone of Mr. Stanley's views of the relation which the geography of Palestine and Sinai bears to its history, will be prepared for the solid and instructive character of the whole work.

Of Egypt, our author professes to speak slightly. The introductory chapter on this fitting and necessary prelude to Sinai and Palestine consists chiefly of extracts, fragmentary in their character, from letters written on the spot. The brilliant and sketchy style of these letters makes us regret that similar extracts do not more frequently appear in other portions of the

volume. The Nile, the Jor and Shicor (or the Black River) of the Old Testament receives the attention which its importance deserves. It is thus described in its Rosetta branch, in the Delta:

"The first thing which struck me was its size. Greater than the Rhine, Rhone, or Danube, one perceives what a sea-like stream it must have appeared to Greeks and Italians, who had seen nothing larger than the narrow and precarious torrents of their own mountains and valleys. As the light broke, its colour gradually revealed itself,—brown like the Tiber, only of a darker and richer hue—no strong current, only a slow, vast, volume of water, mild and beneficent as his statue in the Vatican, steadily flowing on between its two almost uniform banks, which rise above it much like the banks of a canal, though in some places with terraces or strips of earth, marking the successive stages of the flood."—P. xxx.

"Immediately above the brown and blue waters of the broad, calm, lake-like river, rises a thick, black bank of clod or mud, mostly in terraces. Green—unutterably green—mostly at the top of these banks, though sometimes creeping down to the water's edge, lies the Land of Egypt. Green—unbroken, save by the mud villages which here and there lie in the midst of the verdure, like the marks of a soiled foot on a rich carpet; or by the dykes and channels which convey the life-giving waters through the thirsty land. This is the Land of Egypt, and this is the memorial of the yearly flood. Up those black terraces, over those green fields, the water rises and descends;

'Et *viridem* Ægyptum *nigrâ* fœcundat arenâ.'

"And not only when the flood is actually there, but throughout the whole year, is water continually ascending through innumerable wheels worked by naked figures, as the Israelites of old 'in the service of the field,' and then flowing on in gentle rills through the various allotments. To the seeds of these green fields, to the fishes of the wide river, is attached another natural phenomenon, which I never saw equalled:—the numbers numberless, of all manner of birds—vultures, and cormorants, and geese, flying like constellations through the blue heavens; pelicans standing in long array on the water side; hoopoos and ziczacs, and the (so-called) white ibis, the gentle symbol of the god Osiris in his robes of white,—*ἐν ποσὶν εἰλύμενοι*—walking under one's very feet." P. xxxiii.

We must not quote other passages respecting this wonderful river, as beheld by Mr. Stanley at Silsilis, at the first Cataract, and from the island of Philæ. The independence of this majestic stream of the aid of tributaries, during a course of 1200 miles, is an idea difficult to realize. Here is Mr. Stanley's description of the scenery, and his reflections on this attribute of the Nile, when he writes from Nubia, where the river completes the first third of its wonderfully fertilizing course.

"Further on we see clusters of deep purple hills rising, not in continuous chains, but east, and west, and north and south; purple, not with the amethyst of the Apennines, but with a black porphyry hue, that contrasts strangely with the bright green strip which lies at their

feet, or else with the drifts of sand, sometimes the gray dust of the Nile alluvium, oftener the yellow sand of the Desert, which now appears far oftener than in Egypt.

"You feel here the force of that peculiar attribute of the Nile—his having no tributaries. After having advanced 800 miles up his course, you naturally expect, as in the Rhine, that when you have tracked him up into his mountain-bed, and are approaching, however indefinitely, to his veiled sources, you will find the vast volume of waters shrink. But no—the breadth and strength below was all his own; and throughout that long descent he has not a drop of water but what he brought himself, and therefore you have the strange sight of a majestic river flowing like an arm of the sea in the Highlands, as calm and as broad amongst these wild Nubian hills as in the plain of Egypt."—P. xlvi.

Of Memphis, the second capital of Egypt and the place where the Pharaohs dwelt in the time of the Exodus, and also of the Pyramids, Mr. Stanley gives a very picturesque description. But we must pass them by, in order to reach Palestine. We shall not tarry with him in the peninsula of Sinai longer than to quote his opinion respecting the site of the Exodus. Our readers doubtless know that the Israelites passed over the western arm of the Red Sea, which terminates a little above Suez. The average breadth of this arm is 21 miles, but at one place it has a breadth of 32 miles. There are two theories as to the precise site of the transaction, one placing it opposite what are called the Wells of Moses, where the passage is from eight to ten miles in breadth; and the other placing it further north, near to Suez. Declining to accept the Arab tradition and the earlier statement of Josephus, which both point to the Southern passage, he decides in favour of the Suez passage, but does not appear to be biassed to this decision by any wish to do away with the miraculous character of the Exodus.

"The words of the narrative almost imperatively require the shallower, the narrower, and therefore the more northern, passage. If the 'strong east wind,' or, according to the Septuagint, 'the strong south wind,' was used to part the waters, we must select a portion of the sea whose depth is not too great to forbid the agency of wind; and this can only be at the northern end, where the shoals are, and must always have been, sufficient to render a shallower passage possible. If the passage of 600,000 armed men was effected in the limits of a single night, we are compelled to look for it in the narrower end of the gulf, and not in the wide interval of eight or ten miles between the Wâdy Tuârik and the Wells of Moses. Indeed, it should be remembered that the notion of the Israelites *crossing* the Red Sea at its broader part is comparatively modern. By earlier Christian commentators, and by almost all the Rabbinical writers who selected the wider road as the scene of the event, the passage was explained to be not a *transit*—which, as a learned Dutch interpreter calculated, would have required at least three days—but a short *circuit*, returning again to the Egyptian shore, and then pursuing their way round the head of the Gulf. Such an interpretation, faithfully represented on the old maps, and defended

at great length by Quaresimus, is worth preserving, as a curious instance of the sacrifice of the whole moral grandeur of a miracle, to which men are often (and in this case necessarily) driven by a mistaken desire of exaggerating its physical magnitude."—Pp. 36, 37.

There has been on the part of writers (from some of whom better things might have been expected) a spirit of dogmatism in discussing this question, little favourable to truth. Even the late Dr. Kitto (an enlightened critic, though sometimes timid in the expression of his doubts) has spoken of the question of the two localities as involving the belief or disbelief of miracles, Ain Mousa being the orthodox alternative, and Suez the sceptical. He admits the heavy preponderance of opinion amongst really able travellers in favour of the Suez passage, but accounts for this remarkable fact by saying that they were of "sceptical dispositions." Mr. Stanley is another eye-witness of unquestioned ability who adds his testimony in favour of the adoption of the Northern and easy passage. He returns to the subject in his extracts from letters, and says,

"This" ('Ayoun Mousa, the Wells of Moses), "therefore, is the traditional spot of the landing, and this, with the whole view of the sea as far as Suez, I saw to-night; both at sunset, as the stars came out; and later still by the full moon—the white sandy desert on which I stood, the deep black river-like sea, and the dim silvery mountains of 'Attâka on the other side. These are the three features which are indisputable. You know the Straits of Gibraltar,—the high mountains of Africa, the green swells of Europe, the straits which divide them. Such in their way are the three characteristic features of this great boundary of Africa and Asia, on which the Israelites looked through the moonlight of that memorable night. Behind that high African range lay Egypt, with all its wonders; the green fields of the Nile, the immense cities, the greatest monuments of human power and wisdom. On this Asiatic side begins immediately a wide circle of level desert stone and sand, free as air, but with no trace of human habitation or art, where they might wander as far as they saw, for ever and ever. And between the two rolled the deep waters of the sea, rising and falling with the tides, which, except on its shores, none of them could have seen,—the tides of the great Indian Ocean, unlike the still dead waters of the Mediterranean Sea. 'The Egyptians whom they had seen yesterday they will see no more for ever.' Most striking, too, it is to look on that mountain of 'Attâka, and feel that on its northern and its southern extremity settle the main differences which on so many like questions have divided the Church in after times. For the passage at its southern end are the local Arab traditions, the poetical interest of its scenery, the preconceived notions of one's childhood. For the passage at the northern end are the ancient traditions of the Septuagint; almost all the arguments founded on the text of the Bible itself; all the wishes to bring the event within our own understanding. It is remarkable that this event —almost the first in our religious history—should admit on the spot itself of both these constructions. But the mountain itself remains unchanged and certain—and so does the fact itself which it witnessed.

Whether the Israelites passed over the shallow waters of Suez by the means, and within the time, which the narrative seems to imply, or whether they passed through a channel ten miles broad, with the waves on each side piled up to the height of 180 feet, there can be no doubt that they did pass over within sight of this mountain and this desert by a marvellous deliverance. The scene is not impressive in itself,—that at Suez especially is matter of fact in the highest degree, and even that at 'Ayoun Mousa is not amongst those grand frame-works, such as at Marathon and elsewhere correspond to the event which they have encompassed."—Pp. 66, 67.

Thus strikingly does our author record his recollections of his first day in Palestine:

"Let me say briefly what has chiefly impressed me during that first day in Palestine. After all the uncertainty of the Desert topography, it was quite startling, though I knew it beforehand, to find the localities so absolutely authentic, to hear the names of Carmel, Maon, Ziph, shouted out in answer to my questions from our Bedouin guides, and from the ploughmen in the fields, who knew no more of David's wanderings than of those of Ulysses. And now I am in Hebron, looking on the site of a sepulchre whose genuineness has never yet been questioned, and to that with equal certainty is to succeed Bethlehem, and to that Jerusalem. With this, how much of special localities may be spared again and again. Then I am struck with the vast number and extent and massiveness of the ruins of the deserted cities, each on its mountain height, like those of Italy. I had expected mere fragments of stones—I find solid walls, columns, towers. It is true they are all ascribed to Christian times. But any way, they give a notion of what the country was.

"And I am struck by what is also noticed by Miss Martineau—the western, almost the English, character of the scenery. Those wild uplands of Carmel and Ziph are hardly distinguishable (except by their ruined cities and red anemones) from the Lowlands of Scotland or of Wales; these cultivated valleys of Hebron (except by their olives) from the general features of a rich valley in Yorkshire or Derbyshire. The absence of palms and the presence of daisies greatly contributes to this result, and, added to the contrast of the strange scenery which has been ours for the last month, gives a homelike and restful character to this first entrance which can never be effaced.

"Lastly, the great elevation of this country above the level of the sea is most forcibly brought out by the journey we have made. From the moment of leaving the 'Arabah has been almost a continual ascent. We mounted the great Pass of Sâfeh, and, having mounted, hardly descended at all—crossed the great table-land of Beersheba—and then mounted the barrier of the hills of Judah—and thence have been mounting ever since. Hebron is, in fact, only five hundred feet lower than Snowdon. How well one understands the expression, 'They went *down* into Egypt.'"—Pp. 102, 103.

We are grateful to Mr. Stanley for passing by with comparatively brief notices the controversies respecting the Holy Places at Jerusalem, Bethlehem, Nazareth, &c. The fact of his indifference would of itself sufficiently indicate the slight credence

he gives to the ecclesiastical legends and traditions of Palestine. He distinguishes between the "Holy Places" and the "Holy Land." A cloud of uncertainty may cover the cradle and the sepulchre of Gospel history, but the general geography of Palestine is visible to every eye in the clearest light. As to Jerusalem, Nazareth, Bethlehem, we are certain; the Mount of Olives and the Sea of Galilee, the sky, the flowers, the trees, the fields which suggested the Parables, all remain unquestioned.

Following the course of the life of Jesus, we will, with Mr. Stanley's aid, view some of the scenes which are marked with the deepest Christian interest by their connection with the incidents recorded in the Gospel narratives.

First of all we approach Bethlehem, mounting in our journey thither a ridge of hills, the eastern extremity of which is that where Herod died. When the traveller has reached the summit, he sees another ridge opposite, surmounted by a long line of houses, with the massive and lofty convent;—this is Bethlehem, the house of bread.

"It is a wild bleak hill, amidst hills equally bleak—if bleak may be applied to hills which are terraced with vineyards; in autumn, of course, rich and green, and which now in part wave with corn. One only green plain, I believe of grass, hangs behind the town. But what most arrests the eye is the elevation of the whole place, and, above all, that most striking feature, which was to me quite unexpected,—the immense wall of the mountains of Moab seeming to overhang the lower hills of Judah, from which they are only separated by that deep mysterious gulf of the Dead Sea. Well might Moses from their summits overlook the Promised Land. Well might Orpah return as to a near country—and Naomi be reminded of her sorrows. Well might her descendant David choose their heights as the refuge for his aged parents when Bethlehem was no longer safe for them."—P. 104.

The general character of the hills of Palestine is unattractive and repulsive—"long sheets of bare rock, laid like flag stones, side by side along the soil." But it is not so around Bethlehem: there are to be seen traces of the ancient terraces, on which, as in China at the present day, the inhabitants preserved the soil, and along which they caused the irrigating and fertilizing stream to pass. Corn-fields, vineyards, and a profusion of flowers, are here to be seen. On the latter subject, Mr. Stanley's remarks are pleasantly illustrative of a beautiful text.

"In the spring, the hills and valleys are covered with thin grass and the aromatic shrubs which clothe more or less almost the whole of Syria and Arabia. But they also glow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the white flower called the Star of Bethlehem, but especially with a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies. Of all the ordinary aspects of the country, this blaze of scarlet colour is perhaps the most peculiar; and, to those who first enter the Holy Land, it is no wonder

that it has suggested the touching and significant name of 'the Saviour's blood-drops.'

"It is this contrast between the brilliant colours of the flowers and the sober hue of the rest of the landscape, that gives force to the words, 'Consider the lilies of the field.....For I say unto you, that Solomon in all his glory was not arrayed like one of these.' Whatever was the special flower designated by the lily of the field, the rest of the passage indicates that it was of the gorgeous hues which might be compared to the robes of the great king."—Pp. 137, 138.

Bethlehem partakes of the essential characteristics of the Judean village.

"Its position on the narrow ridge of the long gray hill which would leave 'no room' for the crowded travellers to find shelter; the vineyards, kept up along its slopes with greater energy, because its present inhabitants are Christian; the corn-fields below, the scene of Ruth's adventure, and from which it derives its name, 'the house of bread;' the well close by the gate, for whose water David longed; the wild hills eastward, where the flocks of David and of 'the shepherds abiding with their flocks by night' may have wandered; all these features are such as it shares more or less in common with every village of Judah." Pp. 163, 164.

We must not quit Bethlehem without reading in the eloquent page of Mr. Stanley a record of Jerome.

"Here, for more than thirty years, beside what he believed to be literally the cradle of the Christian faith, Jerome fasted, prayed, dreamed, and studied—here he gathered round him his devoted followers in the small communities which formed the beginnings of conventual life in Palestine—here, the fiery spirit which he had brought with him from his Dalmatian birthplace, and which had been first roused to religious fervour on the banks of the Moselle, vented itself in the flood of treatises, letters, commentaries, which he poured forth from his retirement, to terrify, exasperate, and enlighten the Western world—here also was composed the famous translation of the Scriptures which is still the 'Biblia Vulgata' of the Latin Church; and here took place that pathetic scene, his last communion and death—at which all the world has been permitted to be present in the wonderful picture of Domenichino, which has represented, in colours never to be surpassed, the attenuated frame of the weak and sinking flesh—the resignation and devotion of the spirit ready for its immediate departure."—Pp. 436, 437.

Now let us pass to Nazareth, where Jesus spent his life until the commencement of his ministry. It is embosomed amongst hills. The Galilean hills have in many cases a little beneath their apex fertile basins of table-land.

"Fifteen gently rounded hills 'seem as if they had met to form an enclosure' for this peaceful basin—'they rise round it like the edge of a shell to guard it from intrusion. It is a rich and beautiful field' in the midst of these green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The village stands on the steep slope of the south-western side of the valley; its chief object, the great Fran-

ciscan Convent of the Annunciation with its white campanile and brown enclosure."—P. 357.

The high pyramidal hill lying north of Esdraelon has gained the name of the "Mount of Precipitation;" but it is well known without any historical basis. The scene of that tumultuous violence which the people of Nazareth offered to Jesus, was, as all modern travellers agree, a cliff in the abrupt face of the limestone rock, some thirty or forty feet high, which overhangs the Maronite convent to the S.W. of the town.

They shew at Nazareth the pretended scene of the annunciation to the mother of Jesus, and of the workshop of Joseph. Mr. Stanley might, we certainly think, have spared the "superfluous labour" of refuting these incredible legends.

Of Capernaum, the scene of our Lord's abode during his ministry, we know not the precise spot. Four different places have been selected by travellers, but not a single memorial or tradition assists us in selecting the actual spot. But we need not regret the absence of tradition respecting it, however interesting it would be to every Christian pilgrim to identify it, for it is now well known that most of the traditional localities in the neighbourhood are wrong—wrong respecting events assigned to the locality of Tiberias—wrong respecting the scene of the miraculous feeding of the five thousand—wrong respecting the scene of the cure of the demoniacs. Happily, we need no aid from tradition to identify that beautiful Lake with which so many passages of the Saviour's life are associated.

"It is about thirteen miles long, and in its broadest parts six miles wide, that is, about the same length as our own Winandermere, but of a considerably greater breadth. In the clearness of the eastern atmosphere, it looks much smaller than it is. From no point on the western side can it be seen completely from end to end; the promontory under which Tiberias stands cutting off the southern, as the promontory over the plain of Gennesareth, the northern extremity; so that the form which it presents is generally that of an oval. But what makes it unlike any of our English lakes is the deep depression, which gives it something of the strange, unnatural character that belongs in a still greater degree to the Dead Sea, and in some degree to all lakes of volcanic origin, such as those of Alba, Nemi, and Avernus. * * *

"Along the edge of this secluded basin, runs the whole way round from north to south a level beach; at the southern end roughly strewn with the black and white stones peculiar to this district, and also connected with its volcanic structure; but the central or northern part, formed of smooth sand, or of a texture of shells and pebbles so minute as to resemble sand, like the substance of the beach on the Gulf of 'Akabah. Shrubs, too, of the tropical thorn, fringe the greater part of the line of shore, mingled here and there with the bright pink colours of the oleander,

'All thro' the summer night,
Those blossoms red and bright,
Spread their soft breasts—'

long before they are in flower in the valleys of the higher country. On this beach, which can be discerned running like a white line all round the lake, the hills plant their dark base, descending nowhere precipitously, but almost everywhere presenting an alternation of soft grassy slopes and rocky cliffs, occasionally broken away so as to exhibit the red and gray colours so familiar in the limestone of Greece."—Pp. 362, 363.

Mr. Stanley draws a glowing picture of the fertility of the shores of the Lake of Galilee, of the rich productiveness of its fisheries; and having done so, makes some very admirable reflections on the motives which led Jesus to devote so large a portion of his mission to the populous and busy localities that bordered on the Sea of Galilee.

"It was no retired mountain-lake by whose shore he took up his abode, such as might have attracted the Eastern sage or Western hermit. It was to the Roman Palestine almost what the manufacturing districts are to England. Nowhere, except in the capital itself, could He have found such a sphere for His works and words of mercy; from no other centre could 'His fame' have so gone throughout all Syria; nowhere else could He have so drawn round Him the vast multitudes who hung on His lips 'from Galilee, from Decapolis, from Judæa, and from beyond Jordan,' and ran 'through that whole region round about,' 'carrying about in beds' through its narrow but crowded plain 'those that were sick, wherever they heard He was;' and 'whithersoever He entered,' into any of the numerous 'villages or cities,' there 'they laid the sick in the market-places,'.....'many coming and going, so that He had not time so much as to eat.'

"In that busy stir of life were the natural elements, out of which His future disciples were to be formed."—P. 368.

Nain reveals itself to the traveller in Galilee, unaided by present convent or past tradition, simply by its name, which survives. It lies on the northern slope of a rugged and barren ridge of hills, and is simply a ruined village.

"One entrance alone it could have had—that which opens on the rough hill-side in its downward slope to the plain. It must have been in this steep descent, as according to Eastern custom, they 'carried out the dead man,' that 'nigh to the gate' of the village, the bier was stopped, and the long procession of mourners stayed, and 'the young man delivered back' to his mother. It is a spot which has no peculiarity of feature to fix it on the memory; its situation is like that of all the villages on this plain; but, in the authenticity of its claims, and the narrow compass within which we have to look for the touching incident, it may rank amongst the most interesting points of the scenery of the Gospel narrative."—P. 349.

The site of Cana is doubtful, two villages bearing its name claiming the distinction. But the "Mount of Beatitudes" is discovered rising out of the plain of Esdraelon, and bears the name of Hattin. It is a lowly hill, rising only some sixty feet above the plain, and is the only height seen in this direction

from the shores of the Lake. Its central situation, alike convenient for the peasants who dwelt on the hill-sides and the fishermen who swept the Galilean waters, and its platform top, made it admirably suitable for the address of that wonderful Sermon, so simple, yet so rich in moral lore, that eighteen centuries have not succeeded in developing all its wisdom.

In advancing from Galilee to Judea, we must needs pass through Samaria. We see Gerizim, the oldest sanctuary in Palestine.

"In their humble synagogue, at the foot of the mountain, the Samaritans still worship,—the oldest and the smallest sect in the world; distinguished by their noble physiognomy and stately appearance from all other branches of the Jewish race. In their prostrations at the elevation of their revered copy of the 'Pentateuch,' they throw themselves on their faces in the direction, not of Priest or Law, or any object within the building, but obliquely towards the eastern summit of Mount Gerizim. And up the side of the mountain, and on its long ridge, is to be traced the pathway by which they ascend to the sacred spots where they yearly celebrate, alone of all the Jewish race, the Paschal Sacrifice."—Pp. 236, 237.

We sit by Jacob's Well, the only absolutely undisputed special locality of the life of Jesus in Palestine.

Here, Jesus "halted, as travellers still halt, in the noon or evening of the spring-day by the side of the well, amongst the relics of a former age. Up that passage through the valley, His disciples 'went away into the city,' which He did not enter. Down the same gorge came the woman to draw water, according to the unchanged custom of the East, which still, in the lively concourse of veiled figures round the wayside wells, reproduces the image of Rebekah, and Rachel, and Zipporah."—P. 238.

Arrived in Judea, the traveller hastens to Bethany, described by Mr. Stanley as "a wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet, perched on its broken plateau of rock, the last collection of human habitations before the desert hills which reach to Jericho."

On a rocky ledge on the summit of the Mount of Olives, "undefiled or unhallowed by mosque or church, chapel or tower," Mr. Stanley discovers the exact point where, on his approach to Jerusalem, Jesus *beheld the city and wept over it.* The spot marked out by tradition is, as usual, a blunder, answering to none of the positive requirements of the Gospel history. Like the Well of Jacob, Mr. Stanley says this particular spot stands alone for the vividness and precision of its localisation.

As ruins everywhere strike the eye throughout Palestine, so its capital may be styled a city of ruins. The general appearance of Jerusalem "is that of a city which has been burnt down in some great conflagration."

The keen perception of colour possessed by Mr. Stanley adds

greatly to his value as a guide through natural scenery. The experience of travellers will of course be modified in respect to colour by the season and the state of the atmosphere. Mr. Stanley's pictures may therefore sometimes differ from those of other travellers who visited the same scenes at a different season and under different atmospheric influences.

A somewhat new and bold experiment has been made in the Maps which accompany and generally well illustrate the volume. They are tinted so as to give the reader an exact idea of the prevailing colour of each district. Of their accuracy we are not able to speak from any personal knowledge; but as specimens of a new style of topographical art, they well deserve praise for their pleasant effect to the eye.

In closing this volume on Sinai and Palestine, we feel that we have been greatly indebted to it for bringing before our mental eye with much distinctness all the great scenes of the Bible narratives. This it has effected by its evident truthfulness and simplicity,—by its fearless utterance of real impressions actually made by the contemplation of the scenes. There is no attempt at theatrical effect; but there runs throughout the whole of the book, equally in its narrative as in its dissertations, a calm and clear faith, not to be disturbed or shaken by the thousand and one attempts of priests and monks to make a gainful trade of the Holy Places,—a faith confirmed by the evident fitness of Palestine as the scene of the Messiah's advent, and its general answerableness to the narratives of the New Testament. We make no rash prophecy in expressing the expectation that Mr. Stanley's masterly volume will be the standard book of reference on the Geography of Sinai and Palestine in connection with their History.

THE OLDER DISSENTING GENTRY.

[Conclusion of a discourse on the death of Benjamin Gaskell, Esq., of Thornes House, near Wakefield, delivered in the Westgate chapel, Wakefield, Jan. 27, 1856, being the Sunday following his interment there, by the Rev. Edward Higginson.]

It is not my practice (as all the habitual worshipers in this place know) to fill a funeral discourse with personal details such as are properly sacred to family and friends. "There is religion in a good man's death, that we cannot babble to all the world." I have desired only to say what is appropriate to the event, and (if it may be so) consolatory to friends, through their own more special application of a great Christian topic, in itself proper for us all.* Nor do I think that any personal details should ever

* "For me, to live is Christ, and to die is gain." Phil. i. 21.

be brought forward in public, unless the life and character to which they belong be already, in some sense, the property of the public.

The only remarks of a more specific kind upon which I shall now venture, have reference not to our departed friend personally, but to the class of men to whom he belonged, and whose effectual services to the cause of Civil and Religious Liberty are now written in their country's history; I mean, the old Dissenting Gentry, to whom the days of his youth and early manhood take us back, to point our reverence and gratitude still higher up the annals of English freedom of conscience.

So different are our days (so happily different), that we may be in danger of forgetting our pre-eminent blessings, if we do not reverently take hold of such golden links of reminiscence as connect us with the past; for our men even of middle life scarcely remember the latest of those noble struggles of conscience as having occurred in their boyhood; and a newer generation of young men, themselves freeborn, must look into history to know at what cost of spiritual heroism and worldly sacrifice some of their fathers obtained this freedom.

The class of Dissenting Gentry of whom I speak are less numerous and less distinct now than they were fifty years ago, through the very fact of the removal of those civic disabilities which bound many by the ties of high honour and hereditary attachment to a suffering and proscribed cause (as was the case also with many Roman Catholics before their Emancipation Act), but whose theological or political principles were not decided enough to have made them personally take the step (involving a sort of social martyrdom) to Roman Catholicism on the one hand, or Protestant Dissent on the other.

The fathers of English *Presbyterian* Dissent (for of these I speak more directly) were always representative of that practically religious idea of Life, which lays the least stress either upon forms and ceremonies on the one hand, or upon doctrinal creeds on the other; while, as regards political views, they were, for the most part, the consistent advocates of Monarchy, but of Monarchy strictly constitutional and amenable to Law. In the eventful days of Charles I., they strove for an accommodation with the Episcopal Church of England, from which, at that time, they differed only on church government and ceremonies. During the Protectorate they did not, as a body, participate in the enthusiasm (not to say the extravagance) of the Independents on behalf of Cromwell or the attempted Republic. They promoted the restoration of Charles II., having first, as the condition of their co-operation, taken that monarch's solemn pledge for the establishment of Liberty of Conscience; but they soon found themselves treacherously deceived by him and his court; and then began the noble era of their enforced Dissent, when

Two Thousand of England's most conscientious clergymen left their preferment on the passing of the cruel Act of Uniformity. They aided the progress and hailed the accomplishment of the Revolution; and having gained the Toleration Act on the accession of William III., forthwith built their places of worship under the protection of the law. Practically Independents in their church government (for their ideal Presbyteries were never carried out in England), while warned, by their experience of the Act of Uniformity as pointed against themselves, not to impose the shackles of minute doctrinal creeds either upon themselves or upon others, they have ever, from that time, been among the most thoughtful, free-minded and diligent students of religious truth in general, and especially of the Holy Scriptures, contributing more than any others to the progress of theology and its reconcilement with learning and science; while they have also been the most consistent and persevering advocates of the removal of those still remaining fetters upon conscientious Nonconformity which the Toleration Act had left in existence. They took the lead in pressing for the repeal of the Test and Corporation Acts, under which, until the year 1828, no man but a member of the Church of England could enjoy office of any kind under the Crown, nor share the civic honours and labours of the governing body of his native city or borough. Consistently, because under the simple perception of equal justice, they urged the abolition of the Roman Catholic disabilities (which was at length conceded to political necessity in 1829), while certain other bodies of Dissenters held aloof through doctrinal dislike of Popery, and some even petitioned against the Catholic claims.

It is an honour to any one to have come from such a stock. To no class or order of Englishmen have sound morality and private and public virtue been more deeply indebted than to them. Honour be to all such, living or departed! History will yet do them credit; for to the history of their country they have made no despicable contribution. To them chiefly we owe our liberty of thought; and our civil liberties have, at every step, been largely won through the successful assertion of the freedom of the soul in its Maker's worship.

Nor, let me freely say, is their work fully accomplished yet; nor will be until we, their descendants, whether standing within or without the pale of the Established Church in these more tolerant times, — whether renouncing its creeds ourselves, or sanctioning the creeds which others cannot help renouncing,— shall, in the very spirit of their freedom and their conscientiousness, have effectually demanded the enlargement of that ancient but narrow basis of doctrinal conformity, out of which their noble sacrifices and struggles for spiritual liberty arose,—and which, having been at all times untrue to the requirements of

the manly intellect and the cultivated moral sense, is now fast growing obsolete from the enlightened faith of the age. To harmonize Faith with Life, is still the noble problem for all sincere and earnest hearts.

ON THE SITE AND EXTENT OF ANCIENT NINEVEH.

In Mr. Layard's account of his second visit to Assyria, there occurs the following extract from Sir Anthony Shirley's Travels in Persia:—"Ninive (that which God himself calleth that Great Citie) hath not one stone standing, which may give memorie of the being of a towne: one English mile from it is a place called Mosul, a small thing, rather to be a witnesse of the other's mightenesse, and God's iudgement, than of any fashion of magnificence in itself." (Nineveh and Babylon, p. 660.) Shirley was in Persia in 1598-9; and this passage is interesting, as shewing that the site of ancient Nineveh was clearly identified, in his time, with that of the immense mounds lying to the eastward of the Tigris, near Mosul, and so well known as the Koyunjik and Nebbi Yunus of recent travellers. We are not aware of the grounds on which Shirley so confidently gave to the mounds referred to the name of the Great City; but it is probable that he received his information from the inhabitants of the country. It is well known that other old travellers, as Chardin, Thevenot, Tavernier, in accordance, doubtless, with the traditions of the neighbourhood, regarded the same remains as those of Nineveh; and Oriental writers are also stated to have done the same for some centuries past (for these see Tuch, De Nino urbe, pp. 20—25, 38, 39). Rich, again, in his Narrative, about the year 1820, speaks with equal confidence of the site of Nineveh, or at least of a part of Nineveh, as being here; and gives a plan and dimensions of the mounds and other remains (which may be seen in Layard, Nineveh and Babylon, p. 658), not materially differing from those of a recent survey which we shall have more particularly to refer to.

It can hardly, however, be said to have been finally determined, or very generally understood, *where* the Assyrian capital was situated, or what may have been its extent, before the discoveries of Botta and Layard aroused so great and wide-spread an interest in these questions, and afforded such abundant materials for answering them. And indeed, we may add, even now, with all the light that has of late years been thrown upon the subject, considerable difference of opinion exists on some points of importance.

It may be desirable, here, to remind our readers of the relative situations of the large masses of buildings, the remains of which

have been recently excavated. All those of greatest extent and importance lie within an area of some size, to the east of the river Tigris. This area may be described as of an irregular, four-sided shape, and is bounded on the west (or rather south-west) by the Tigris, northward by a portion of the small river, or rivulet, called the Khauser, or Khosr-su, which falls into the Tigris nearly opposite Mosul; eastward (i. e. north-eastward), by some lofty hills called Jebel Maklub and Ayn-es Safra, as well as by a stream called the Ghazr-su; and southward, by the greater Zab, with which the Ghazr-su unites, some miles before the Zab terminates in the Tigris. At the north-eastern corner of this space lies Khorsabad; at the north-western, near the Tigris, the mounds of Koyunjik and Nebbi Yunus; while in the south-western angle, between the Tigris and the Zab, is Nimroud; and towards the south-eastern limit, but at some distance inward from the Zab and its tributary just mentioned, is the mound of Karamless, with other remains which have not, as yet, been fully examined. Mr. Layard states that "the great ruins of Koyunjik, Nimroud, Karamless and Khorsabad, form very nearly a perfect parallelogram." (Nin. and Bab. p. 640, note.) This statement is hardly borne out by Mr. Layard's own maps; but it is nearly so, we may add, by those of Capt. Jones, to whose now completed survey we have already slightly alluded. The statement may, therefore, be received as giving us, correctly enough, a general idea of the form of the space within which lie the great Assyrian ruins. The hills before named, we should observe, are some distance from the line joining Khorsabad and Karamless, and so is the Zab from that joining Nimroud and Karamless.

The actual size of the parallelogram just described will be learnt from the following statement. From Koyunjik to Nimroud is about eighteen miles; from Khorsabad to Karamless must be nearly the same; from Koyunjik to Khorsabad, along the northern side, is fourteen miles; and along the southern, from Nimroud to Karamless, must again be about an equal distance. The total area will thus be 252 square miles, or something like four or five times the area of London at the present time.

The question now comes, was the whole of this large space comprehended under the name of ancient Nineveh, or only a portion of it? Mr. Layard, to whose judgment in the matter every one will be disposed to attach the utmost weight, maintains (Nineveh and its Remains, I. p. 242, seq.) that the several masses of ruins just mentioned, Khorsabad, Nimroud, Koyunjik, and others of less importance, are the remains, not so much of distinct cities, as of royal palaces with their connected buildings and parks; and that these structures, together with the habitations of the people lying around them, or extending from one to the other, constituted "Nineveh, that great city." The oldest of

these palaces, again, must have been at Nimroud, and here consequently was the original site. New ones, with their accompanying grounds and buildings, were erected by successive monarchs, the original name being still retained and applied to all; and so the whole area within which they were included became known as Nineveh. These great buildings were also strongly fortified, so as to be capable of standing a long siege, and of serving as places of refuge for the surrounding population if attacked by an enemy. Large as must have been the space comprised within the area to which, according to this view, the name Nineveh was applied, it may have been fortified on its different sides by walls and ditches, as well as by the Tigris. It is not, however, supposed to have been all covered with buildings; but to have included large spaces of cultivated ground,—enough, perhaps, in great measure, for the support of its inhabitants.

With the foregoing account may be compared Mr. Layard's later statement, in his second work (Nin. and Bab., pp. 638—641). The two substantially agree,—except only that the author appears now to concede that the name Nineveh did not originally belong to Nimroud, but to Koyunjik (Nin. and Bab., p. 639). The latter locality, as being the most important and best defended enclosure, and "especially called Nineveh," may have given its name to the whole city.

Mr. Layard's view certainly goes far towards explaining the statements of ancient authors respecting the extent of Nineveh. Some of these have usually been regarded as simply fabulous and incredible. Strabo tells us that Nineveh was larger than Babylon. Diodorus Siculus more precisely says that Nineveh was a city of quadrangular shape, two of its opposite sides being each 90 stadia in length, and the others each 150, giving us an entire circuit of nearly sixty miles, and an area of twenty-one by eleven. This does not differ greatly from the parallelogram spoken of by Mr. Layard. Diodorus also says that the walls enclosing this immense area were a hundred feet high, and broad enough to allow three chariots to be driven abreast upon them. They were defended, moreover, by lofty towers, to the number of not less than fifteen hundred.

The account of Diodorus has been thought to confirm and explain the statement of the book of Jonah (iii. 3), which is, that "Nineveh was an exceeding great city, of three days' journey." A day's journey in the East is about twenty miles; and hence the words of Jonah, understood of the circuit of the city, agree closely with the description of the Greek historian. But the next verse of Jonah would at first seem to require us to understand the "three days' journey" of the *length* of the city, or, in other words, of the time occupied in going from one end to the other: "Jonah began to enter into the city a day's journey." This interpretation is not, however, quite certain; the meaning

may only be that the prophet went about within the city on his mission for one day, after which the people repented. And yet this explanation must be admitted to be a little constrained; and it would seem, on the whole, best to take the "one day's journey" exactly in the same sense as that of three days,—an admission which excludes the meaning given to the latter phrase by Mr. Layard. For if the "one day's journey" is intended to describe the space travelled over by one advancing *into* the city, the larger expression, taken in the same sense, will denote three times that space, and will mean the interval required to go *through* the city from one end to the other. Most probably these expressions of the book of Jonah, as well as the "six score thousand persons" of the same book (iv. 11), ought not to be otherwise understood than as indicating the writer's belief that Nineveh was a very large city. The book of Jonah was probably written long after the Assyrian capital was destroyed; and we cannot, therefore, reasonably regard the author as having possessed, or wished to be thought to have possessed, exact information as to its extent or population.

Without, therefore, pretending to accept as precisely correct either the statements of Jonah or those of Diodorus, we may yet very well admit both writers in evidence of the ancient and widely-diffused celebrity of Nineveh as a place of extraordinary magnitude. Hence, again, we must allow that the view of Mr. Layard, above given, is essentially more probable than that of Col. Rawlinson, who (Commentary on the Cuneiform Inscriptions, pp. 17—19) identifies the comparatively small mound of Nebbi Yunus with Nineveh proper, making its immense neighbour, the mound of Koyunjik, represent a mere suburb; and considering Khorsabad and Nimroud as entirely distinct cities,—the former a city to which the name Sarghun may have belonged, the latter the Calah, or Halah, of the Old Testament, and the Larissa of Xenophon (Anabasis, iii. 4, 7). Col. Rawlinson at the same time admits that the whole group of cities may have been known by the common name of Nineveh; and hence there does not appear to be very much real difference between the two authorities; except that Mr. Layard would make either Nimroud or Koyunjik the original site, while Col. Rawlinson would assign this distinction to the mound of Nebbi Yunus.

In the present state of the question, we may allow ourselves to be guided by the very clear and interesting topographical survey already mentioned in these pages. Its author, Captain Felix Jones, with many points of agreement with Mr. Layard, has also some differences. As the authority who has most recently gone over the ground, and had peculiar opportunities of exact information, his conclusions are entitled to much consideration. According to the maps of Capt. Jones, and his long and elaborate paper on the Topography of Nineveh (Journal of the

Royal Asiatic Society, Vol. XV. Part ii.), the masses of ruins called Koyunjik and Nebbi Yunus must be regarded as marking the site of the ancient city. It must, however, have included a much greater extent of surface than is now covered by those mounds. Both of them lie within its western boundary, and were most probably in the Assyrian times close upon the Tigris, although that stream is now at a distance of nearly a mile. Nineveh was surrounded by various walls and other defences, which may still be traced, with sufficient distinctness, throughout their whole extent. The river wall, on the Tigris, was nearly straight, and about 4530 yards in length. At its northern extremity it turned eastward from the river and at right angles to its previous course. The length of this part was about 2330 yards. It still continued, after turning sharply round to the southward, for a distance of 5300 yards, running at first in a curved form, the convex being outward, i. e. eastward. Then making a sharp angle and turning towards the west, it rejoined the river front at its southern extremity, this south wall not being more than about 1000 yards in length. There were extensive moats without the north, south and east sides, capable of being easily filled with water from the Khosr-su rivulet. Traces of dams for regulating the supply are still visible; and it was no doubt practicable, for defensive purposes, to surround the whole city with a very effectual water barrier (comp. Nahum ii. 6, 8). Towards the east, again, Nineveh was still further protected by a lofty double rampart, with a moat nearly two hundred feet wide between its two parts, cut with great labour in rocky ground. This immense rampart must have been a most formidable work, and was evidently designed to cover the city on its weakest side. Within it was a second double rampart, through a part of the extent, with water defences again within that. The great rampart was nearly parallel, in most of its course, to the eastern wall, but at a considerable distance from it—nearly a mile, indeed, at its northern end. The space between it and the eastern wall was occupied by the inner rampart and its connected moats. The course of these ramparts, as well as of the walls and moats, is, as we have said, sufficiently indicated by various traces,—blocks of stone, the elevation or depression of the ground, and fragments of building.

According to this description, the form of Nineveh, within its principal continuous wall, was that of a trapezium, having its narrowest side towards the south. The total circuit of the same wall was about seven, or seven and a half, English miles, which is considerably under even the six parasangs which Xenophon assigns as the circuit of the ruins near which he encamped at Mespila (Anab. iii. 4, 10). If, however, we add the additional length required by the great double rampart, we shall have a much longer line of enclosing wall. It will still not be so long

as six parasangs, even regarding the parasang (according to the suggestion of Mr. Layard, Nin. and Bab., p. 59) merely as a measure of the distance that could be easily walked in an hour. We cannot assign less to a parasang than two and a half miles, and this will give us fifteen miles for the measurement of Xenophon. Possibly he spoke from a mere rough estimate or guess as to the extent of the ruins; or there may have been other remains of buildings surrounding the principal enclosure in his time, which have since disappeared, and the circuit of which he included within the six parasangs.

The dimensions just stated are vastly below those given by Diodorus, as well as under those probably intended by the book of Jonah. It may therefore be that the former had no correct information on the subject (Capt. Jones suggests an error of transcription in the MSS.), and that the Hebrew author really meant to comprehend under the appellation of Nineveh the whole district of Central Assyria, in which, in fact, Nineveh was only one of several considerable cities, and to which it gave its name, according to Mr. Layard's supposition. It is possible, indeed, that if the writer of Jonah had this meaning, the Greek writer may have intended no more when he assigns to the Assyrian capital such enormous dimensions. It is evident, however, that in speaking of so great a space as enclosed by the same wall, Diodorus must have been grossly mistaken or misinformed. Nothing has been found, so far as we are aware, to justify such an assertion,—the detached mounds scattered over the eastern part of the parallelogram-shaped space before mentioned, not being so situated as to lead to the conclusion that they represent what can ever have formed parts of one continuous wall.

In regard to Nimroud, this city, though it may not have been the original foundation, was no doubt one of the great enclosed and fortified places which may have been sometimes comprehended, along with others, under the name of Nineveh. It must have been also, under some monarchs, a seat of the government, as it is a great site of royal palaces. It may have been distinguished, too, as a place of a peculiarly religious character, a sacred city of the Assyrians. It may thus, in short, have been another capital, or of equal rank with the capital, in some periods; and this circumstance, again, would cause it to be sometimes regarded and spoken of by those at a distance as either the same city, or a portion of the same city, as Nineveh. The remains of Nimroud are, indeed, according to Mr. Layard, older than those of Koyunjik and Nebbi Yunus, i.e. of the proper Nineveh itself. Granting this—which, however, Capt. Jones seems inclined to dispute—still the comparatively modern palaces of those two mounds may have been erected on an ancient site, occupied originally by structures of which no remains are now left, but which were still older than those of Nimroud. This certainly appears

to be by far the most probable supposition; for if any reliance can be placed on the cuneiform readings of Dr. Hincks and Col. Rawlinson, there can be no question that the existing remains at Koyunjik and Nebbi Yunus are less ancient than the north-west and central palaces at Nimroud. If this latter city is to receive its own distinctive name, it is, according to Capt. Jones, rightly denominated the Calah of the Old Testament (2 Kings xvii. 6), and this was also the Larissa of Xenophon.

Khorsabad was also probably one of the oldest sites of Central Assyria, although the remains of the palace of Sargon are of comparatively modern date. It appears to have been strongly fortified, like the capital, and it may have been connected with the latter by means of strong works of defence extending partly along the course of the Khosr-su.

THE REV. T. HARTWELL HORNE'S LITERARY OBLIGATIONS TO UNITARIAN AUTHORS.*

Rev. E. Harwood, D.D.

"A New Introduction to the Study and Knowledge of the New Testament." 2 vols. London, 1773. 2nd ed.

Vol. I. chap. i. sect. i. pp. 1—6, "On the Divine Authority, Credibility and Excellence of the New Testament," used nearly *verbatim* by Mr. Horne as an introduction to his dissertation on the "Genuineness and Authenticity of the New Testament," Vol. I. c. ii. sect. ii. p. 62. There is a mere foot-note reference to Dr. Harwood.

Chap. i. sect. ii. pp. 6—10, "That the Evangelists have written a True History," used in an abridged form, but in some passages *verbatim*, in Horne, Vol. I. c. iii. sect. i. pp. 132, 133; though with a foot-note reference to Dr. Harwood, yet without inverted commas.

Chap. iii. pp. 120—126, "In all Points of Doctrine and Duty, the Books of the New Testament have descended to us in their original Integrity." The gist of the argument, and much of the language, *verbatim*, will be found in Horne, Vol. I. c. ii. sect. iii. pp. 104—107, without any acknowledgment whatever of the source whence derived. Mr. Horne's section is headed, "On the uncorrupted Preservation of the New Testament."

Chap. iv. sections i.—iv., giving brief historical notices of the four evangelists. A few sentences borrowed, without acknowledgment, in Horne's 4th vol., pp. 256, 258, 259, 287, 304—306.

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* Continued from p. 83.

Sect. v. pp. 198—203, "Remarks on St. Paul as a Writer." The excellent matter of this section is appropriated *verbatim* and partly acknowledged, in Vol. IV. pp. 338—346, of Horne's Introd., "Analysis of the New Testament—Account of the Apostle Paul."

Chap. v. sect. vii. p. 221, "On St. Peter as a Writer;" c. vi. sect. iii. p. 233, "Of the Scribes;" sect. iv. p. 234, "Of the Lawyers." From these a few sentences are borrowed, and appear, without acknowledgment, in Vol. IV. pp. 437 and 478.

Sect. viii. pp. 39—43, "Miracles a Proof of the Divine Authority of the New Testament." Parts of this section, including a foot-note on the meaning of the word κυλλους, adopted *verbatim*, in Vol. I. c. iv. sect. ii. p. 224. There occurs in the borrowed matter an interpolated clause which attributes creative energy to Jesus. This is not contained in the work of Harwood, and is perhaps an original remark by Mr. Horne himself.

Sect. xii. pp. 52—60, "The Testimony of Adversaries and Heathens to the principal Facts of the New Testament." The order, the connection, and, in general, the language, in which the testimonies are adduced by Harwood, are followed by Horne without any marks of quotation, or even foot-note references, in Vol. I. c. iii. pp. 175—177, "Credibility of the New Testament confirmed by Profane Writers."

Sect. xvi. pp. 80—85, "The Rapid Progress of the Gospel at its Publication an Argument of its Divine Authority," quoted and in part acknowledged in Vol. I. Appendix v. p. 486, "Examination of the Difficulties attendant on the Propagation of Christianity."

Vol. II. sect. i., "Frequent Allusions to the Grecian Games in the Sacred Writings," pp. 1—22, transferred in all its parts, text and foot-notes, word for word, to Horne's Introd., Vol. III. p. iv. c. viii. pp. 515—522, "Allusions to the Grecian Games in the New Testament." It is printed in the large type of the text, and fairly marked with inverted commas. Harwood's foot-notes, however, are transcribed without such acknowledgment.

Sect. iii. pp. 29—34, "Allusions in the New Testament to a Roman Triumph," copied in the large type of Horne's text, Vol. III. pp. 239—241, "Military Affairs, Roman Discipline and Triumphs," and fairly acknowledged by the use of inverted commas; but the voluminous notes, containing as great an amount of matter as the text, although copied word for word, are without such marks.

Sect. iv. pp. 35—46, "Images in the New Testament borrowed from the Theatre," adopted *verbatim*, Vol. III. p. iv. c. viii. pp. 511—522. The text, in the greater part of the paragraphs, marked with inverted commas, while the elaborate notes, though transcribed *verbatim*, are not so distinguished.

Sect. v. pp. 47—58, "Allusions in the Sacred Writings to the Roman Armour, Battles, Sieges and Military Honours," appears *verbatim*, with the voluminous notes, in detached paragraphs and sentences, in Vol. III. p. ii. c. ix. sect. ii. pp. 233—241, under the heading, "Military Affairs, Roman Discipline and Triumphs." Some of the passages are marked as quotations, others used without acknowledgment.

Sect. vi. The account of the character of the Cretans, and the description of the streets of Athens, adopted nearly *verbatim*, with a foot-note reference, in Vol. I. pp. 171, 172.

Sect. viii. pp. 87—105, "Of the Oriental Dress." Several paragraphs of these pages used *verbatim*, in Vol. III. pp. 409—414, and full acknowledgment made of two paragraphs only.

Sect. ix. pp. 105—118, "Domestic Customs, &c., referred to in the New Testament," adopted by Horne, in Vol. III. p. iv. c. vii. sect. ii. pp. 481—483, "On the Occupations of the Jews." The greater part of the obligation owned.

Sect. x. pp. 119—125, "Allusions in the New Testament to the Jewish Weddings." The greater part of the matter of this section adopted, *verbatim*, by Mr. Horne, Vol. III. pp. 422—429, "On Jewish Customs relating to Marriage," and the source acknowledged.

Sect. xi., "The Jewish Manner of treating the Sick, their Funerals and Rites of Sepulture." Copied in parts, usually *verbatim*, though with several inversions of sentences and paragraphs, in the chapter on the "Treatment of the Dead," Vol. III. pp. 532—543. While at the end of the quotations there is a reference to Dr. Harwood's work, yet there is no use of inverted commas, either in the text or foot-notes of Horne, though both have been derived from Dr. Harwood's volume.

Sect. xii. pp. 143—152, "Customs relating to Slaves, expressly mentioned, or evidently referred to, in the New Testament;" taken, in almost all its particulars, in Vol. III. p. iv. c. v. pp. 436—443, under the heading, "On the Condition of Slaves and Servants:" the greater part acknowledged.

Sect. xiii. pp. 153—170, "The great Reverence of the Jews for their Temple, referred to in the New Testament." An adoption by Horne, of the five last pages of the section, with acknowledgment thereof, in Vol. III. pp. 253—256, "Of Sacred Places—of the Temple."

Sect. xiv. pp. 171—182, "Of the Oratories of the Jews." Only two or three sentences adopted, Vol. III. p. 260, "Of the Proseuchæ or Oratories."

Sect. xv. pp. 183—189, "Of the Jewish Courts of Judicature." Only a very few sentences taken, at the foot of p. 127, and top of p. 128, Vol. III., and fully acknowledged.

Sect. xvi. pp. 190—215, "Of the Roman Judicature, Manner

of Trial, and Treatment of Prisoners." The matter of this section is transferred *in toto*, foot-notes as well as text, to Vol. III. p. ii. c. iii. sect. ii. pp. 135—145. Mr. Horne admits, in a note, that "the materials of that section [of his work] are principally derived from Dr. Harwood." "Principally," forsooth! Every sentence—nay, every word of Dr. Harwood, upon the same subject, is appropriated without omission or alteration!

Sect. xvii. pp. 216—231, "Sacrificial Terms and Allusions in the New Testament." Only a few sentences in the beginning of the section are appropriated by Mr. Horne (Vol. III. pp. 299—301 and 366), the argument, so eloquently enforced and illustrated by Dr. Harwood, being perhaps too plainly demonstrative of God's inherent placability and love to be safely transferred to a book obviously sympathizing with the current hypothesis,—that an infinite satisfaction was made to appease the vindictive justice of an unchangeably merciful Father, in order that He might thereby be enabled or disposed to extend forgiveness to sinners.

Section xviii., "Of certain Manufactures," &c. Dr. Harwood's account of the ancient "Mirrors," p. 243, taken by Mr. Horne, in Vol. III. p. 417, without the slightest acknowledgment. Three paragraphs on the subject of "Costume" are also appropriated; but while the two last of these are duly acknowledged, and Dr. Harwood's work mentioned, the first is used without any marks of quotation, or any reference to the original source. See Horne, Vol. III. pp. 419, 420.

Sect. xx. pp. 279—289, "Forms of Politeness and Civility mentioned in the New Testament." Several portions of this section appear in Vol. III. c. vi., "On the Domestic Customs and Usages of the Jews," pp. 444—448. While the introductory sentences of the chapter are taken *verbatim* from Harwood, and marked in the text as a quotation, reference is made, not to Dr. Harwood's work, but to Jowett's "Christian Researches." The other portions are fully and correctly acknowledged.

Sect. xxi. pp. 289—308, "Religious Customs." The passage which refers to the heathen practice of adorning temples with chaplets of flowers (pp. 301, 302), is quoted *verbatim* and acknowledged, in Vol. III. p. 366. The conclusion of the section, descriptive of the ingathering of the "First Fruits," pp. 307, 308, is adopted *verbatim*, in c. iii. pp. 308, 309, and the source acknowledged.

Sect. xxii. pp. 309—317, "Manner of computing Time." The beginning of the section taken, without acknowledgment. The passage in Harwood is: "In reading ancient authors, we shall incur many egregious errors and absurdities if we regard and treat their computation of time as perfectly the same with our own. * * Particularly, in reading the sacred writers, ought this to be religiously observed; for numbers, who are delighted

with any objection against Christianity, by not attending to this, have charged the sacred authors with contradictions and inconsistencies."—Dr. Harwood, Vol. II. p. 309.

Mr. Horne's version of the passage is the following: "It is well known that, in the perusal of ancient authors, we are liable to fall into many serious mistakes, if we consider their modes of computing time to be precisely the same as ours: and hence it becomes necessary that we observe their different notations of time, and carefully adjust them to our own. This remark is particularly applicable to the sacred writers, whom sceptics and infidels have charged with various contradictions and inconsistencies," &c.—Horne's Introd., Vol. III. p. 177.

Sect. xxiii. pp. 318—335, "Allusions in the New Testament to the Courts of Princes," &c. A few portions used by Horne, Vol. III. pp. 98, 99. One of Harwood's foot-notes, quoted from Macknight's "Harmony," is incorporated, without acknowledgment, in Horne's text, p. 99; and of Dr. Harwood's own matter there is only a partial acknowledgment.

Sect. xxiv. pp. 336—353, "Of Crucifixion." Although all the paragraphs of this section, foot-notes inclusive, are appropriated *verbatim*, in Vol. III. pp. 168—177, under the title, "Punishments mentioned in the Scriptures," yet the obligation is but sparingly acknowledged. And while the whole of Harwood's foot-notes, consisting of quotations from the Latin classics and from ancient Christian authors, are used by Horne, word for word, and precisely in the order in which they stand in Harwood's work, they are referred to by the orthodox compiler as though his information had been obtained *directly* from the old authors themselves, and not at secondhand, through the medium of a treatise written by an Arian.

Sect. xxv. pp. 354—370, "Allusions in the New Testament to some common Opinions among the Jews and Heathens." Two paragraphs adopted by Mr. Horne, Vol. III. pp. 362, 363, "Allusions to the Idolatrous Rites of the Heathens." There is a foot-note reference to Harwood's work, and the latter of the two paragraphs quoted is marked with inverted commas—the former not.

From this detail, the nature and extent of the Churchman's obligations to the Arian divine will be readily estimated. True it is that in his Bibliographical Index (Vol. V. p. 188), Mr. Horne has said, "The writer of these pages has derived many useful illustrations from Dr. Harwood's labours, in the third volume of this work." But this acknowledgment is by no means so full as it ought to be; for, to any careful reader of the respective works, it will be evident that it is scarcely an exaggeration, that *the whole* of Dr. Harwood's second volume is included in the third volume of Mr. Horne's Introduction.

Joseph Priestley, LL.D., F.R.S.

"Institutes of Natural and Revealed Religion." 2 vols. 8vo, 3rd edition. 1794.

"The Evidences of Revelation." Vol. I. sect. iv. pp. 204—207, "Rules for estimating the Value of Human Testimony," transferred *in toto* to Horne's Introd., Vol. I. c. iv. sect. ii. pp. 210, 211, "Miracles related in the Scriptures, Proofs of their Inspiration." Some of the passages are marked with inverted commas, others not; examples of the latter are the second and third enunciations of the argument, which are, besides, printed in the large type of the text, as though they were the composition of Mr. Horne himself, but are nevertheless taken *verbatim* from Dr. Priestley's work.

"Notes on all the Books of Scripture." 4 vols. 8vo. Northumberland, U.S. 1803.

Vol. II. pp. 93, 94, "Notes on 2 Chronicles," copied, with scarcely a verbal alteration, in Horne's Introd., Vol. IV. p. i. c. ii. p. 59. The source referred to in the foot-note, but there are no inverted commas to indicate the commencement or conclusion of the quotation.

Vol. I. p. 427, paragraph on the authenticity of the book of Judges, quoted in Horne, Vol. IV. p. 41, and fully owned.

Vol. II. pp. 94, 95, on the book of Ezra, transcribed almost *verbatim* in Horne, Vol. IV. p. 61, without the slightest acknowledgment.

Vol. II. p. 108, introductory note on Nehemiah used, without acknowledgment, in Horne, Vol. IV. p. 63.

Vol. III. p. 7, Introduction on "The Truth of the Facts of the Gospel," quoted by Horne, Vol. IV. p. ii. c. ii. p. 255, and fully acknowledged.

Vol. III. sect. vii. pp. 30, 31, "Our Lord's Infancy," transcribed by Horne, Vol. IV. p. 273; the source referred to in a foot-note, but the passage from Dr. Priestley is printed *verbatim* and at full length, without the usual marks to indicate quotation.

Vol. IV. p. 574, on the "Inspiration of the Apocalypse," used, with acknowledgment, by Mr. Horne, Vol. IV. p. 479. Dr. Priestley's name is mentioned in the text, but there are no inverted commas to indicate the commencement and conclusion of the extract.

Gilbert Wakefield, A.B.

"Evidences of Christianity: or a Collection of Remarks intended to display the Excellence, recommend the Purity, illustrate the Character, and evince the Authority, of the Christian Religion." 2nd edit. 1794.

Remark xii. p. 65. Part of the conclusion, containing a general characterization of the Saviour's parables, adopted by Mr.

Horne and acknowledged, Vol. II. p. 486, "On the Figurative Language of Scripture."

Remark xx. pp. 109, 110, on the "Barren Fig-tree," copied nearly *verbatim*, and without acknowledgment, in Vol. I. p. 227.

Remark xxxiii. pp. 182, 183, setting forth the naturalness of the incidents mentioned in the evangelists' accounts of our Lord's resurrection, copied *verbatim*, part being introduced into the text, and part, consisting of two extracts, combined and moulded into the form of a foot-note. See Horne's Introd., Vol. I. c. iv. p. 245.

Remark xxxix. pp. 201—204, which points out the verisimilitude of the narrative of Christ's converting the water into wine, appears in the Introd., Vol. I. p. 232, under the heading, "The Miracles related in the Scriptures—Proofs of their Inspiration." The source is referred to in a foot-note, but there are no marks of quotation in the text, although the passage is borrowed *verbatim*.

Rev. John Simpson, of Bath.

"Internal and Presumptive Evidences of Christianity considered separately, and as uniting to form One Argument." 8vo. Bath, 1801.

Chap. vi., "Internal Marks of Credibility in the New Testament," pp. 134, 135, are taken nearly *verbatim;* and after suffering amalgamation with Mr. Simpson's foot-note to the passage, are in this form, and without inverted commas, transferred by Mr. Horne to his text, Vol. I. c. iii. sect. i. p. 131, "Direct Evidences of the Credibility of the Old and New Testaments." Appended to this division of Mr. Horne's work there is the following foot-note: "The argument here necessarily treated with brevity, is prosecuted at considerable length, and in the very words of the most learned defenders of Christianity, in Mr. Simpson's 'Internal and Presumptive Evidences of Christianity.'" To this announcement Mr. Horne might have added, 1st, that Mr. Simpson, in making use of the researches of other writers, has had the candour to indicate the quotations by means of inverted commas; and 2nd, that among those styled by Mr. Horne, perhaps inadvertently, the "most learned defenders of Christianity," are Lardner, Hallett, Gilbert Wakefield, Newcome and Jortin, all of them Unitarians.

Pp. 201—208 of Mr. Simpson's work, in which the author shews that "there is no opposite testimony to contradict the positive credible testimony of the apostles, evangelists, and multitudes of others, to the history and miracles of Jesus," are appropriated wholesale by Mr. Horne, without the slightest acknowledgment, and are made to form the striking and impressive conclusion of that division of his Introduction comprised in pp. 138—140, in Vol. I. c. iii. sect. i., which is indeed one of the most valuable portions of his applauded compilation.

Pp. 251—258, wherein Mr. Simpson replies with clearness and power to the "Objections which have been made to the Doctrine of Jesus," are transcribed *verbatim*, foot-notes inclusive, in Vol. I. c. v. sect. i.—iv. pp. 382—394, under the heading, "Refutation of the Objections to the Doctrines and Moral Precepts of the Bible." Some of the paragraphs are marked as quotations, others not.

Subdivision xiii. pp. 403—422, "On the Nature, Qualities, Antiquity and Use of Parables," &c. These pages of Mr. Simpson's volume consist chiefly of extracts (acknowledged) from Lowth, Newcome, Benson, Tillotson, Harwood, Leland, Foster, Law and Le Clerc. They are transferred *in extenso*, and precisely in Mr. Simpson's arrangement, to Horne's Introduction, printed in the large type of the text, with a bare foot-note reference, and without the usual marks of quotation, in Vol. II. pp. 474—486, "On the Interpretation of Scripture Parables."

Pp. 558—577, c. viii. subdivision ii., "The Resurrection of Jesus Christ from the Dead," are adopted by Mr. Horne, sometimes in the form of abridgment and adaptation, but more frequently *verbatim*, in Vol. I. c. iv. sect. ii. pp. 242—245 and 249—253, of his Introduction, where they appear not only unmarked by inverted commas, but even without the slightest mention of Mr. Simpson's work or name!

Rev. Thomas Watson, of Whitby.

"Popular Evidences of Natural Religion and Christianity." London, 1808.

Chap. xi., "On the Character of the Disciples and Writers of the Gospel," pp. 454—457, transferred, *in toto* and *verbatim*, to Horne's Introd., Vol. I. pp. 131, 132, "Direct Evidences of the Credibility of the Old and New Testaments." The paragraphs which are printed in Mr. Horne's small type are marked with inverted commas, and in a foot-note there is a reference made to Mr. Watson's work; but the statements of the argument, printed in large type as a part of the text of Mr. Horne, are without any mark whatever to indicate the fact of their being quotations, although they are copied *verbatim*.

Rev. John Taylor, D.D., Norwich.

"A Scheme of Scripture Divinity, formed upon the Plan of the Divine Dispensations. With a Vindication of the Sacred Scriptures." London, 1762. Republished in Bishop Watson's Collection of Tracts, Vol. I. pp. 4—220.

Of the "Rules" laid down by the author as necessary "to be observed in studying the book of Job," Mr. Horne says that "they will convey many useful hints for the right understanding of its contents." Introd., Vol. IV. p. i. c. iii. p. 90, "Analysis of the Old Testament—On the Book of Job." After quoting in

full Dr. Taylor's "Rules," Mr. Horne adds, in a foot-note, "The Rules are extracted from Dr. John Taylor's 'Scheme of Scripture Divinity,' c. xxiii., in Bishop Watson's 'Collection of Theological Tracts,' Vol. I. pp. 97, 98."

A few lines of chap. xli., at the commencement of the second paragraph, are transcribed nearly word for word, and without acknowledgment, in Horne, Vol. I. sect. ii. p. 401. In another place—and I regret I have not a memorandum of the page, and have not at present the opportunity of referring to Mr. Horne's work—he says, "In the first volume of Bishop Watson's "Collection of Tracts," there are some admirable reflections on the moral causes of the Babylonish captivity and the propriety of that dispensation, which will amply repay the trouble of perusal." Very true; but why not candidly state that the "admirable reflections" occur in Dr. John Taylor's "Scripture Divinity"? Was the learned Doctor's Arianism the reason why Mr. Horne has omitted to mention his name?

Of Dr. Channing's masterly "Dudleian Lecture," Mr. Horne has liberally availed himself, in Vol. I. pp. 214, 430, 433, 434, and has for the most part acknowledged the obligation.

Rev. John R. Wreford, D.D., F.S.A.

"Translation of Cellerier's Treatise on the Authenticity and Divine Origin of the Old Testament. With Notes and Illustrations."*

Chap. iv. pp. 105—110, "Testimonies rendered by Modern Discoveries to the Mosaic Chronology." The matter of these pages appears in an abridged form in Horne's Introd., "Credibility of the Old Testament confirmed by Natural and Civil History," Vol. I. c. iii. sect. ii. p. 153, without any reference to Dr. Wreford's work.

Pp. 153—156, "Proofs of the Integrity of the Old Testament," appear, almost *verbatim*, in Horne, Vol. I. p. 103. At the conclusion of the long foot-note, there is a reference to Cellerier, but not the slightest mention of Dr. Wreford's translation, although its *ipsissima verba* are in general appropriated.

Having gone through the task of collating such works as were available, I am obliged to pause here, but cannot do so without requesting attention to the very liberal manner in which the compiler of the "Introduction" has availed himself of the researches of heretical professors. Is it not surprising that one of the self-styled Evangelical school, one apparently so virtuously indignant

* M. Cellerier, one of the Genevan pastors, is of the Arian school. He has published two admirable works asserting the authenticity and divine origin of the Holy Scriptures, the former of which (as above) has been translated from the French by the Rev. Dr. Wreford, of Bristol; and of the latter, I hope it is no violation of confidence to say, that a translation, also by Dr. W., is now in progress.

that there should be such a thing in the world as Unitarianism (which he nicknames "modern Socinianism"), as to feel it almost a sacrifice of conscience to enter works by Dr. Priestley or Mr. Belsham in his "Bibliographical Index," wherein the names of treatises illustrative of Scripture ought naturally to appear, and from which he has excluded the admirable "Exposition of the Historical Writings of the New Testament," by the Rev. Timothy Kenrick, of Exeter, published 1824, 2nd edit., as well as the learned and venerable Rev. Charles Wellbeloved's Translation of the Old Testament, the earlier parts of which were published thirty-five years ago, and the latest (Part ix.) in 1838,—is it not surprising that a writer so piously scrupulous should venture to introduce such an awful amount of leaven, from heretical stores, among the gatherings of his otherwise very orthodox compilation? "Can any good thing come out of Nazareth?" It would appear so. In conclusion, let it be said,—if the researches of Unitarians be pernicious, why adopt them? But if they be so valuable as to be worthy of being appropriated, let them in every case be candidly acknowledged. It might perhaps be deemed unreasonable to expect that denunciation of Unitarianism should cease, even on the part of such as hesitate not to visit Unitarian storehouses; but at least, if Unitarian Christian apologists are willing (as they no doubt are) that their researches should be largely quoted to serve the cause of the miraculously-attested gospel, it is surely not unreasonable for them to wish, at the same time, that appropriations be fully and candidly acknowledged.

BETA.

PEACE.

Camp before Sebastopol, Midnight, January 16.

"Russia has accepted the proposals," &c.

FAR over land and sea,
From heaven's blue canopy,
The moon looks down,
O'er the dark and heaving main,
O'er mountain, rock, and plain,
And the walls of the ruined town.

She looks down from the sky,
On the camp where thousands lie
In slumber deep;
Each with his tent outspread,
Each on a soldier's bed,
Sleeping a soldier's sleep.

And all is hushed and still,
On mountain, cave and hill,
O'er earth and sky;
No movement, breath, or sound,
That moonlight scene around,
Where a hundred thousand lie.

Hark! on the still night air,
Like the voice of a heart-breathed prayer,
Wafted above:—
O'er the waves of the Western sea,
There comes a sweet voice to me,
Like the voice of Love.

Yes, Love!—for it seems to say,
As it dies on the air away,
"Let there be Peace."
And a voice from the murmuring waves,
And a voice from the hollow caves,
Replies—Peace!—Peace!—Peace!

The moon from her starry throne,
Seems to say, as she gazes down,
"Let war and carnage cease."
And mountain, shore, and plain,
Breathe back the word again,
Peace!—Peace!—Peace!

The soldier lifts his head,
He starts from his lowly bed,
To some strange, sweet sound.
He looks out upon the night,
And he sees the calm, pure light,
Bathing the world around.

And a voice falls on his ear,
Like some Angel whispering near,
"Let there be Peace!"
And mountain, shore, and plain,
Echo the word again,
Peace!—Peace!—Peace!

Now, side by side we stand—
Each sheathes his shining brand;—
The Flag is furled—
War, strife, and tumult cease;
And again the Star of Peace
Shines o'er the world.

S. G.

January 18, 1856.

LIFE OF SIR ISAAC NEWTON.*

The great additions made by Newton to the philosophy of the universe may be ranked under three heads,—his discovery of the law of gravitation, of the refrangibility of light, and of the fluxional analysis. It is scarcely possible to use language that can exaggerate the importance of these discoveries. They constituted, as a judicious transatlantic author has observed, "the brightest era in the progress of human knowledge; they were destined to work an entire revolution in the received system of things, and to raise a majestic and imperishable monument to the fame of their author. The study of creation was commenced on new principles, and prosecuted with new success. Truth was called down from heaven to earth; it beamed on the inquirer's path, and encouraged him to persevere in the enterprize of discovery. The hiding-places of Nature, and many of the mysterious workings of Omnipotence, became familiar to mortals." (Jared Sparks.)

It is, however, a very remarkable fact, and one which strikingly illustrates the gigantic progress in science effected by Newton, that it was long before any philosophical discoverer was found prepared to start from the goal which he had reached, and win new honours in the intellectual race. Fifty years elapsed after the discovery of universal gravitation, before any important application of the principle was made in addition to that discovered by Newton. It took half a century for the philosophical world, so hampered was it with prejudices and impeded in its course by the popular theory of vortices, to overtake the great philosopher of Cambridge. Even in Newton's own University, the old philosophy of Descartes continued to be taught long after its errors had been proved to demonstration. Whiston tells us, in his Autobiography, that after 1693 the Cartesian philosophy was alone in vogue. That ingenuous searcher after truth was, however, stimulated, by the accident of hearing Newton read one or two lectures, which at the time the hearer but imperfectly understood, in the public schools of the University, to enter on the study of the new philosophy. He records the zeal and the "immense pains" with which he devoted himself to his task, and that he was compelled to go on without help. With a strong feeling of shame on behalf of his alma mater, Whiston adds, that Dr. Gregory,† in a Scottish University, first publicly taught the

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* Continued from p. 115.

† David Gregory was Professor of Mathematics in the University of Edinburgh. Newton pronounced him "the greatest mathematician in Scotland," and "an ornament to his country." On these grounds he recommended him to the Professorship of Astronomy at Oxford, a post which he eventually obtained. Of Gregory's death, in 1708, an affecting account will be found in Aubrey's Letters, I. 176—179.

principles of the Newtonian philosophy, "while they at Cambridge, poor wretches! were ignominiously studying the fictitious hypothesis of the Cartesian theory." For nearly forty years after the time when Whiston, unhelped, struggled into a knowledge of the truth in natural philosophy, the tutors at Cambridge continued to initiate their pupils into that "philosophical *romance*," Rohault's Physics,—a practice about as rational, as Whiston observes, as to continue eating old acorns after the discovery of wheat, as the better food for mankind. Now and then, some ripe mathematician, like Bentley, or Whiston, or Samuel Clarke, shook off the prejudices of education and gained a knowledge of the better wisdom of Newton. But it long remained "almost a secret to all but to a few particular mathematicians." This fact, so little creditable to the University, may perhaps enable us to answer the question, once asked by Dr. Playfair, why no British name is ever mentioned in the list of mathematicians who followed Newton in his brilliant career, and completed the magnificent edifice of which he laid the foundation? It was Scotland which furnished in Maclaurin a fit commentator on the Principia; and while foreign Universities were training Euler, Clairant, D'Alembert, Lagrange and Laplace, a century and a half had to elapse before Cambridge could produce philosophers of the respectable but not elevated rank of Airy and Adams. We cannot pass from this portion of our subject without remarking that the reason why Scotland preceded the south of Britain in this honourable race is, that there the system of public lectures prevails in every University, while here the tutorial system is in vogue. Under the former, there is of necessity mental activity—new discoveries must be canvassed, and either be disproved or adopted. Without the stimulus of fame, without the fear of shame at being left far behind the pioneers of science, the sluggish college tutor is content to teach just what he was himself taught, and rather resents than welcomes discoveries which compel him to enter on untrodden ground.

We now return to the personal history of Newton, from which, in following the track marked out by Sir David Brewster, we have diverged, in order to take a connected view of the discoveries of the great philosopher, and of the reception they met with. It will be remembered that, in the year 1675, Newton had accorded to him by the Crown the privilege of holding the Lucasian Professorship, without the qualification of holy orders. What the obstacles were which hindered Newton from qualifying himself in the manner usual at our Universities, we shall more particularly consider when we come to speak of his theological opinions. His biographer tells us that this was not the only occasion when he had to consider the propriety of entering into orders. Afterwards, when he had gained an European reputation, it was natural enough that the dignitaries of the Church

should wish to secure for the Establishment the glory of numbering him amongst its ministering sons. But, knowing as he did, from an early period of his life, that his opinions could never honestly square with the Thirty-nine Articles, he declined every overture, and refused every offer of preferment, with the declaration that he could best serve the interests of religion as a layman. England has indeed reason to be proud of the long and noble list of her sons who have, as laymen, done good service by their writings on religion. Falkland, Clarendon, Sandys, Milton, Evelyn, Boyle, Newton, Locke, Addison, Jenyns, Beattie, Cogan, Coleridge, Charles Butler, Southey, are names that all well-instructed and liberal Englishmen love to mention. What an argument for Christianity does the firm faith in it of such men afford, and what a rebuke do the wide divergences of these master-minds offer to that dogmatic spirit which would cabin Christianity within the narrow limits of its own creed!

Newton's quiet contemplation and recluse life, during the first twenty years of his residence at Cambridge, passed on without the recorded observation of contemporaries. Having outlived most of them, few traditions descended respecting his early and middle college life. It is not known with certainty what rooms he occupied in Trinity College on his first admission to the privileges of a Fellowship in 1667. After 1682, it is known that he occupied rooms in the north-east corner of the great court. Early in the present century they were to be seen in somewhat of the state in which they may be supposed to have been when occupied by their illustrious tenant. He had an early associate and a long-continued chamber-fellow in the rooms at Trinity College, in the person of Mr. John Wickins.* Some interesting traditions of the philosopher are recorded in a letter written by

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* We would gladly know more of this personal associate of Newton for more than twenty years. Sir D. Brewster, we suspect wrongly, styles him (I 31) Dr. Wickins, having probably mistaken Ds. (Dominus) Wickins for Dr. He was indebted to Newton for considerable pecuniary assistance. According to the list of Cambridge graduates, he took his Bachelor's degree in 1666, being Newton's junior by two years. He graduated M.A. in 1670. He is marked in the Catalogue as a Fellow of Trinity College, but has no higher degree assigned him. In 1684, he had the living of Stoke Edith, near Monmouth, given him, the patron being Paul Foley, Esq., afterwards Speaker of the House of Commons. Whether he was related to Mr. William Wickins, the ejected minister of St. Andrew Hubbard, Little Eastcheap, does not appear. This ejected worthy was a Cambridge man, being a student of Emanuel College. The patron of Newton's companion was at this time intimately connected with the Presbyterian Nonconformists, and, as we have shewn in the Blackmore Papers (C. R., N. S., II. 5), employed the services of a Presbyterian tutor (Chewning Blackmore) for his son, at Stoke Edith and at Oxford. William Blackmore and William Wickins, beside the bond of a common Nonconformity, acted together as members of the fourth Presbyterian classis in London. In the register-book of that classis (MS.) now before us, their names appear in the first meeting, 1646, and the last, May 5th, 1659. John Wickins, the incumbent of Stoke Edith, died April 19, 1719. His descendants have religiously preserved as heir-looms some articles of furniture, given by Newton to his friend when he quitted Trinity College.

the son of Mr. Wickins. It is dated Stoke Edith, January 16th, 1727-8, and addressed to Professor Smith, of Trinity College, Cambridge.

"I guess from a small book I found among my father's papers, that he had a design to collect into one all that he had of Sir Isaac's writing, but he went no farther than transcribing three short letters he received from him. * * My father's intimacy with him came by mere accident. My father's first chamber-fellow being very disagreeable to him, he retired one day into the walks, where he found Mr. Newton solitary and dejected. Upon entering into discourse, they found their cause of retirement the same, and thereupon agreed to shake off their present disorderly companions and chum together, which they did as soon as conveniently they could, and so continued as long as my father staid at college.

"I have heard my father often say that he has been a witness of what the world has so often heard of Sir Isaac's forgetfulness of his food when intent upon his studies; and of his rising in a pleasant manner with the satisfaction of having found out some proposition without any concern for a seeming want of his night's sleep, which he was sensible he had lost thereby.—He was turning grey, I think, at thirty, and when my father observed that to him as the effect of his deep attention of mind, he would jest with the experiments he made so often with quicksilver, as if from hence he took so soon that colour. He sometimes suspected himself to be inclining to a consumption, and the medicine he made use of was the Leucatello's Balsam, which, when he had composed himself, he would now and then melt in quantity about a quarter of a pint, and so drink it. * * There is one thing, upon account of which not only my father, but myself also, shall always pay a peculiar regard to his memory, which was a charitable benefaction which has privately passed from him through my father's, and since his death through my own hands. We have been the dispensers of many dozens of Bibles sent by him for poor people, and I have now many by me sent by him for the same purpose, which, as it shews the great regard he had for religion, I cannot but desire that by you it may be made public to the world."—Vol. II. pp. 88—90.

Other reminiscences of Newton, by an amanuensis whom he employed between the years 1683—9, record that his carriage was meek, sedate and humble; his countenance mild, pleasant and comely; that he was often rapt in profound thought; was never moved to anger, and was only once seen to laugh, the occasion of his mirth being the reply of a friend to whom he had lent Euclid, to the effect that he did not know what use and benefit in life that study would be to him. Humphrey Newton, the amanuensis, thereupon wittily observed, that the circumstance put him in mind of the Ephesian philosopher who laughed only once in his lifetime, to see an ass eating thistles when plenty of grass was by. He further mentions that he never knew him break his studies by exercise or recreation; that he thought time not spent in study was lost. In term time he left his chamber to read in the schools to a mere handful of hearers, almost to bare walls.

Of food he was sparing, never sitting to a meal; eating a little while standing; never drinking wine or ale, except slightly at dinner; often, through forgetfulness, leaving the simple fare provided for him quite untouched. Sometimes his studies were protracted till dawn of day, and he was satisfied with four or five hours' sleep. Not frequently did he dine in the hall, except on public days, and then men marked his profoundly thoughtful face, together with his neglected dress and unkempt hair, his surplice hastily huddled on, scarcely concealing ungartered stockings, and slippers trodden down at heel. He seldom attended the daily prayers of the college, but frequently went to St. Mary's Church on the forenoon of Sunday. He took pleasure in the garden close by his rooms, never enduring a weed in it. When engaged in his laboratory, he followed up his studies with the enthusiasm of an alchymist, keeping up the fire continuously for weeks, and setting his assistant to watch the processes going on during his hours of rest. He was courteous to foreigners, and though seldom accepting social invitations, yet returning them, when he did, in a style sufficiently handsome, and with much satisfaction to himself. These rare entertainments must have afforded a strange contrast to the simple fare habitually provided for his own use at dinner and supper, both of which the aged crone who tended his rooms, was well pleased to find sometimes untouched, which she "pleasantly and mumpingly" carried off as her perquisite, there being neither dog nor cat in the chambers to share the food. To his poor relations he was always generous, and to the mendicant poor never refused charity.

Newton did not find many philosophical associates in the University. Had it been otherwise, his habits might have become more social. In 1685, in conjunction with Mr. Paget, he made an unsuccessful attempt to establish a Philosophical Society at Cambridge, which might co-operate with the Royal Society. The names of Newton's friend Charles Montague,* and Dr. Henry More, are given in connection with this abortive scheme. The difficulty of finding a person qualified to make philosophical experiments and having the necessary time at his command, stopped the design. But we learn (not from Sir David Brewster, but from Mr. Weld's History of the Royal Society) that his desire to see provincial philosophical societies established was later in life gratified by the formation at Spalding of a kind of branch of the Royal Society. At the recommendation of New-

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* Afterwards Earl of Halifax, whom Addison, in a vein of poetical exaggeration, styled,

"—— the noble Montague,
For wit, for honour, and for judgment famed."

He entered Trinity College in 1682, and soon after began that friendship with Newton which lasted throughout life, the latest proof of which was a legacy bequeathed to Newton as a mark of esteem and honour.

ton, who did them the honour to join them, the friends of science in Spalding united together to form on a small scale a library, a museum, a botanical garden, and a collection of philosophical instruments. The members met once a-week, and regularly made minutes, which were transmitted to the Royal Society, of their transactions. By the patronage of Newton, Gay the poet, the Dean of Durham and other honorary members, their library, which was on the circulating principle, soon amounted to a thousand volumes. It is strange to think that a scientific combination, which had failed in one of the Universities, though aided by the greatest philosopher that the world ever possessed, should afterwards be carried out in an obscure market-town of the county of Lincoln. It was probably the work of some one enlightened and energetic man, who had the wisdom to appreciate the recommendation of Newton.

While Newton was employed in preparing for the publication of the Principia, an interesting episode in his life occurred. James the Second resolved to gratify his zeal for Popery by an attack on the privileges of the Universities. In February, 1687, a royal letter was received at Cambridge, directing the authorities of the University to admit one Alban Francis, a Benedictine monk, to the degree of M.A. The laws, both of the University and of England, directed every person on proceeding to a degree to take the oaths of supremacy and obedience.

The loyalty of Cambridge was strong, but not less strong was its reverence for law. The authorities visited Francis, and offered him immediate admission to the desired degree, if he would qualify himself by taking the oaths required by law. Francis not only refused to do this, but, insolently reproaching the University authorities with their disloyal neglect of the King's command, mounted his horse and returned with his complaints to the Court at London. The Chancellor of the University, the Duke of Albemarle, in vain entreated the King to withdraw the mandamus, and was dismissed from the audience in the manner which crowned heads know how to assume when subjects displease them. The Senate met at Cambridge, and, greatly to their honour, came to an unanimous vote to disobey the unlawful command of the King. A deputation was appointed to act with the Vice-Chancellor in upholding the rights of the University. Of this deputation Newton was elected a member; and at such a crisis it was fitting that a Fellow of Trinity College (one of the first fruits of the Reformation, founded by Henry VIII. quite at the close of his life, and endowed with revenues taken from the dissolved monasteries) should make a firm stand in behalf of Protestantism. The Vice-Chancellor and deputies were summoned before the High Commission at Westminster on the 21st of April. At the head of that Commission sat the incarnation of malignity and baseness in the person of

Judge Jeffreys. He was supported by Lord Mulgrave, an infidel in religion and a profligate in morals, whom it cost nothing to simulate a zeal for Popery, the immediate reward of which was the Royal favour. Macaulay's description of the scene is probably familiar to our readers. Of Newton, after admitting that "he was the sturdy friend of civil liberty and of the Protestant religion," he says, "but his habits by no means fitted him for the conflicts of active life. He therefore stood modestly silent among the delegates, and left to men more versed in practical business the task of pleading the cause of his beloved University." (History of England, II. 282, 283.)

In mentioning thus Newton's modest silence, the historian has unconsciously done him injustice, by neglecting at the same time to speak of the moral courage by which, at the preparatory meeting of the deputation, he had prevented a very unworthy compromise. The Chancellor of Ely proposed that they should grant Francis the degree demanded by the King, and protect themselves by a declaration that the fact was not to be drawn into a precedent. The Vice-Chancellor, Dr. John Pechell, an unskilled and timid man, and most of the deputies, were assenting to this mean surrender of the rights of the University, when

"Newton seeing the character of the compromise, rose from his chair, took two or three turns round the room, and addressing the University bedell, then standing at the fire, said to him, 'this is giving up the question.' 'So it is,' replied the bedell, 'why didn't you go and speak to it?' Upon which Newton went to the table, expressed his opinion, and proposed that the paper should be shewn to counsel. This suggestion was adopted. The paper was submitted 'to Mr. Finch, afterwards solicitor to Lord Guernsey,' and when he had given the same opinion as Newton, the Chancellor of Ely and the rest of the deputies concurred."—II. 107, 108.

The Vice-Chancellor but feebly vindicated the University of which he was the representative, and was soon overpowered and reduced to silence by the invectives of Jeffreys. When the other deputies essayed to speak, they also were assailed by the vulgar personalities and brutal insolence which formed the staple of his judicial eloquence. In fact, Newton and his colleagues were dismissed unheard. Jeffreys twice alluded to his having been a Cambridge student; and having, by virtue of his commission, deprived Pechell of his Vice-Chancellorship, dismissed the deputies with the Scripture threat, "Go your way and sin no more, lest a worse thing come unto you."

The University, nothing daunted by the injustice committed against their Vice-Chancellor, and the insolent threats hurled at the distinguished men who had accompanied him, elected as his successor Balderston, the Master of Emanuel College, who with becoming spirit told his constituents that during his Vice-Chancellorship neither religion nor the rights of the University should

suffer through him. By this timely display of courage on the part both of the University and its elected officer, the plot of James and his congenial Chancellor was thwarted.

Having had this significant experience of the designs of James the Second, we may well understand that Newton and the other friends of civil and religious liberty at Cambridge would hail with pleasure the great Revolution of 1688, and the accession, early in the following year, of William and Mary. How sound were the constitutional views of Newton at this crisis of the national history, we learn from a letter addressed to Dr. Covel, in which he sought to soothe the scruples of certain members of the University who hesitated in their allegiance to the new dynasty. He takes the ground that the fidelity and allegiance which they had sworn to the late King limited itself to obedience due to him by the law. Without this limitation, the oath of allegiance would make the King absolute and his subjects slaves. Englishmen, notwithstanding the oath of allegiance, are free. When King James ceased to rule by law, he lost the claim to his subjects' allegiance. Without entering upon the subject of William's right to the throne, he was *de facto* King, and, offering protection to Englishmen, was entitled to their allegiance,—allegiance and protection being always mutual.

So decided had been the position taken by Newton, that when the Convention Parliament was elected, the eyes of the University were turned towards him as a suitable representative. He was accordingly elected, together with Sir Robert Sawyer, though not without opposition, and gained his seat by a majority of only five votes over his opponent Mr. Finch. Great as was the political stake for which parties were then playing, less than 250 votes were recorded at this closely-contested election. In the state of the roads at that time, the election would be mainly dependent on resident members of the University and the clergy and gentry in the immediate vicinity of Cambridge.

Newton's fame now began to climb to its meridian. His Principia was published; he was regarded as the protector of his University and the friend of Protestantism. Now he was called to assist in establishing on a firm basis the costly liberties of his countrymen. In the words of the philosopher Laplace, after alluding to the publication of his opus magnum, "the principles of the social system were laid in the following year, and Newton concurred in their establishment."

As Member for the University, he appears to have used his influence with equal moderation and firmness. He took no part in debates; for such a duty his previous habits of seclusion and abstruse study had little fitted him. He exhibited, however, more capacity for public business than might have been anticipated from a solitary student of reserved manners and profound modesty. His residence in London at this time gave him the

opportunity of enlarging his knowledge of men eminent for science or virtue. At the Royal Society he met the distinguished philopher, Christian Huygens, and about the same time began his personal friendship with John Locke.

Another advantage of a remarkable kind followed his abstraction from his books and papers. He betook himself, when free from Parliamentary duties, to the study of theology. Our remarks on the subject of his theological studies and works we shall reserve for a separate article. One difficulty arose from his residence in London, the very mention of which is a sentence of condemnation, not merely upon the University on which he had already shed so bright a lustre, but also on the country which he had rescued from the reproach of doing nothing to promote philosophy and science. He now experienced the want of an income befitting the high station to which his genius and his patriotism had advanced him.

"He had made nothing by his writings; and with a generous disposition, to which frequent appeals were made by some of his less wealthy relatives, he must have felt unselfishly the bitterness of poverty, nor was that feeling diminished by the consideration that his academical contemporaries, whom he had outstripped in talent, were occupying the highest positions in the Church or at the Bar, or basking in the more genial sunshine of official ease."—II. 116.

An attempt was made to give him the Provostship of King's College, Cambridge, but the Statutes required the Provost to be a Fellow of King's and in orders. So the Royal mandamus to elect Newton was null. Next, Locke and some political friends endeavoured to procure for him, but without success, the place of Comptroller of the Mint. Next, the Mastership of the Charterhouse was suggested as a not unsuitable office for him; but, as before, without result. Sir David Brewster observes on this with becoming indignation:

"We do not envy the reader who peruses these simple details without a blush of shame for his country. That Locke, and Lord Monmouth, and Charles Montague, could not obtain an appointment for the author of the *Principia*, will hardly be believed in any country but our own. Had he been ambitious of honours, to which the philosophers of other lands have since his time attained, or had he aimed at those official positions to which merit has no claim in England, we might have felt a modified sympathy in his failure; but in aspiring only to the presidency of a college, to the mastership of a school, or to an inferior office in the Mint, and obtaining none of them, we participate in that depth of feeling which the language we have quoted* so clearly indicates. The ingratitude of his country disturbed, as we shall see, the tranquillity of a mind sensitively organized, and intellectually overwrought. At the age of fifty, the high priest of science found

* Newton, in a fit of despondency, had written to Mr. Locke, complaining that Montague was "false to him."

himself the inmate of a college, and, but for the generous patronage of a friend, he would have died within its walls."—II. 118.

Before the close of his Parliamentary duties, Newton was summoned to the sick bed of his mother at Stamford. She had gone there to nurse his half-brother, Benjamin Smith, seized with a malignant fever, but unfortunately caught the contagion. In Newton, as in many other illustrious men, filial affection was strong and pure. He hastened to her as soon as he heard of her illness, "sat up with her whole nights, administered with his own hands the necessary medicines, and prepared and dressed her blisters with all the dexterity of a practitioner." His careful watching was not crowned with success. He saw her die, and had the melancholy satisfaction of seeing the last offices of respect paid to her remains, which were deposited in the north aisle of Colsterworth church. Soon after, on the close of the duties of the Convention Parliament, he returned to his usual studies at Cambridge.

It is not surprising that the health of so devoted and unsparing a student as Newton should break down. Irregular exercise, and sleep and food both irregular and scanty, will tell on the strongest frame. Newton's was not an iron constitution. As we have seen, at one time he feared that he was falling into a consumption. He was, as Mrs. Vincent told Dr. Stukely, a great *simpler*, regulating even his simple breakfast fare by medical considerations. Modern medical science will smile at his ideas of pharmacy, and especially at his faith in the Balsam of Leucatello, which he regarded as a specific for the cure of measles, plague and small-pox, an antidote to poison and hydrophobia, and an available remedy for bruises and the cholic. But for his abstemiousness in the use of food and stimulants of every kind, his sedentary and laborious habits would probably have led to worse results than they did. Towards the end of the year 1692, and for some time afterwards, he was in a low and feeble state of health, unable to enjoy at regular intervals either food or sleep. His mental powers were necessarily less active and less under his command. According to his own statement, his "consistency of mind" was at this period diminished. But this matter has been strangely exaggerated. Newton, even in his feebleness, was stronger than other men in their full vigour. Of this a most satisfactory proof exists in his four celebrated letters to Dr. Bentley, composed in the midst of this illness. This correspondence was occasioned by the difficulty which Bentley experienced, in composing his celebrated Boyle Lectures, in grappling with the atheistic hypothesis of Lucretius, that matter was eternal and endowed with innate powers of gravity. In discussing the subject, Newton writes in a manner (says Bishop Monk, in his valuable Life of Bentley) that bespeaks "the candid as well as the powerful character of his mind. Upon most points

of consultation, he confirms Bentley's views, and supplies him with additional arguments." It was in relation to this correspondence also that Dr. Johnson remarked that "even the mind of Newton gained gradually upon darkness."

We have dwelt for a moment on this subject, because the undisputed fact of Newton's having, at a time when most out of health, composed these valuable letters to Bentley, dissipates for ever the idle gossip of some foreign contemporaries, to the effect that, through too intense study and mortification at the calamitous result of a fire in destroying many of his valuable MSS., he had for a time passed into a state of insanity, which compelled his friends for eighteen months to shut him up, and apply the remedies usual in cases of phrenitis.

It was in the autumn of 1693, that a brief but remarkable correspondence passed between the two great philosophers, Newton and Locke. When suffering from irregular rest and a fortnight's sleeplessness, and from the effects of a prevailing epidemic, Newton had made a petulant remark respecting Locke, the impropriety of which he himself immediately after felt, and wrote to his friend to acknowledge it and crave his pardon. Dugald Stewart has justly praised the ingenuous and almost infantine simplicity of Newton's letters on this affair; and of Locke's reply to his friend's confession he says, "It is written with the magnanimity of a philosopher, and with the good-humoured forbearance of a man of the world; and it breathes throughout so tender and so unaffected a veneration for the good as well as great qualities of the excellent person to whom it is addressed, as demonstrates at once the conscious integrity of the writer, and the superiority of his mind to the irritation of little passions."

The allusion we have made to the accidental destruction by fire of certain valuable MSS., will remind our readers of the story of the accident having been occasioned by a little dog called Diamond, and of his master's gentle address to the cause of so much mischief. We regret to be compelled to regard the story as essentially mythical. Newton kept no dog, and was discomposed for nearly a month by the accident in his laboratory. The disposition of biographers to assign to their heroes every imaginable virtue and to hide every blemish, sometimes leads to mischievous reaction. It has done so in respect to Newton. He had his little weaknesses, and was by no means superior to the transient infirmities of temper which sometimes cast a momentary dimness over characters prevailingly clear and bright. His failings were (with one exception) mere spots on the sun's surface, but such as they were, they naturally grew with his age. Whiston, of whose honesty not a doubt can exist, and who has left on record his conviction that Newton was the greatest man the English nation ever bred, has yet stated that in his old age he

(Newton) could not bear contradiction, and became "of the most fearful, cautious and suspicious temper" he ever knew. In the first instance, Newton was a warm patron of Whiston; but the unreserve and garrulous imprudence of the latter, brought out by degrees a nervous irritability towards him on the part of Newton, and was the occasion of Whiston's exclusion from the Royal Society as long as the other lived.

It was more than a trifling fault of character that Newton did not unreservedly and during his life avow his convictions on theology. Of this it will be our duty to speak when we come to the article on his theological works. Here Whiston, credulous and weak as it is the fashion to represent him, was immeasurably Newton's superior. He that honestly and fearlessly acts up to his light, be it more or less, is the truly good man; and wherever this moral courage is wanting, however exalted the individual may be in intellect, or however noble his character in other respects, this want is a serious derogation from true greatness.

In 1695, Charles Montague, who entered Parliament at the same time as the Professor under whom he had studied at Cambridge, and who had, by his aptitude for business and talents in debate, risen to political power, had the gratification of obtaining for Newton the first, and we fear we must add the only, substantial favour he received from the Government,—an appointment first to the Wardenship of the Mint, and afterwards (in 1699) to the higher office, worth from £1200 to £1500, of Master and Worker. Mr. Montague, speaking of the appointment, said it was not fit that "the lamp which gave so much light should want oil."

"Thus refreshed, the lamp continued to burn, and with no flickering light. Its asbestos torch, though kept at a high temperature for a quarter of a century, was unconsumed, and required only the gaseous material to make it continue its brilliant though chastened light; and, as if to give a prophetic reply to the allegation that his mind had been injuriously overwrought by study and enervated by office, he solved, about a year after his appointment, the celebrated problems with which John Bernoulli challenged 'the acutest mathematicians in the world.'" II. 192.

Installed in office, Newton honestly gave to his country the benefits of his science and the watchful energies of his mind. In some transaction growing out of the re-coinage, he received an offer of above £6000. He refused it, and denounced the attempt to corrupt by bribery. The agent pleaded the authority and influence of a lady of rank, who was interested in the proposal. Newton desired him to tell the Duchess that, had she visited him and made so base a proposal, he should have instantly requested her to quit his house; and so saying, ordered the agent out, on pain of forcible expulsion on disobedience.

In estimating Newton's incorruptible integrity, we must not forget the very low standard of political and official morals which was adopted at that day by most public functionaries. From the irregularities and petulance of inferior officers in the Mint, Newton had some disturbance. An impudent criminal, named Chaloner, who was eventually hung for forgery, dared, in following out his guilty plans, to accuse, in a Parliamentary document, Newton himself of conniving at frauds in the Mint. A Committee of the House of Commons sat on the charges, and awarded to Newton the honour and to Chaloner the infamy which were their respective dues.

It is said that after the peace of Ryswick, an offer of a liberal pension to Newton from the King of France was conveyed through Cassini, the French astronomer. Happily, Newton now needed not the bounty of a foreign monarch. But whatever his circumstances were, we may indulge the conviction, gratifying to our national independence, that the English philosopher would have respectfully declined a boon, the acceptance of which would have been a pungent censure on his country, always, alas! too slow in rewarding the intellectual services of its sons. Newton had, however, no difficulty in accepting the honorary distinction, offered to him at the same time, of being appointed one of the Associates of the Academy of Sciences.

On being promoted to the higher office in the Mint, Newton resigned his Lucasian Professorship, and was succeeded by Whiston, who held the office till 1710, when, by the votes of the Vice-Chancellor and eleven heads of houses, he was expelled on the ground of his Arian heresy. Newton also resigned his Fellowship at Trinity College. He had ceased to represent the University in Parliament on the dissolution of 1690. Afterwards, on a vacancy occurring in 1692, his ill-health probably prevented his re-election. When King William's sixth Parliament was chosen in 1701, Newton was, together with Mr. Henry Boyle (also of Trinity College), returned by the University, standing second on the poll, but heading his opponent, Mr. Hammond, by 97 votes. A more appropriate honour awaited him in being elected President of the Royal Society. We do not find in Sir David Brewster's volume any adequate statement of this important fact, and therefore take that of Mr. Weld, given in his History of the Society (I. 365, 366):

"At the anniversary in 1703, Lord Somers retired from the Presidency, and Sir Isaac Newton was elected to this high office, which even in those early days of the Society was regarded as conferring great honour and distinction upon the individual selected to fill it. In this case the election was alike honourable to the Society and to Newton. It is not a little remarkable that he was chosen into the Council for the first time and elected President on the same day. The cause of his not having been called earlier to the Council of the Society, arose pro-

bably from the jealousy of Hooke, which betrayed itself in so melancholy a manner for some years previous to his decease, that it is hardly possible to conceive how Newton could have sat at the same board with him. It is well known that Newton decided not to publish his *Optics* during the lifetime of Hooke; tolerably conclusive evidence of his wish not to expose himself to the attacks of the irritable philosopher, of whom Biot said, in the words which had before been applied by D'Alembert to Fontaine,—*Hooke est mort; c'était un homme de genie, et un mauvais homme; la Société y gagne plus que la géométrie n'y perd!*"

The names of especial honour that precede that of Newton in the Presidency of the Royal Society, are Sir Christopher Wren and Lord Somers; those that follow are Sir Hans Sloane, Martin Folkes, Sir Joseph Banks, Dr. Wollaston and Sir Humphry Davy. For twenty-four years Newton continued, by successive annual elections, to fill the chair, being, with one exception (that of Sir Joseph Banks, who presided forty-one years), the longest term of office in the records of the Society.

The next honour was bestowed on Newton by the hand of his Sovereign. As President, he had been brought into personal intercourse with Prince George of Denmark (the consort of the Queen), a Fellow of the Society. In April, 1705, a Royal visit was paid to the University of Cambridge. Anne held her court in Trinity Lodge, then recently refitted and furnished by the Master, Dr. Bentley. In the midst of an assembled levee, composed of the highest nobles and the lights of the University, Newton, in company with the Vice-Chancellor and another officer of the University, received the order of Knighthood.

Sir David Brewster offers, in this part of his narrative, for our acceptance a love-letter, supposed to have been addressed by Newton to Lady Norris, the widow of Sir Wm. Norris, Bart., of Speke Hall, Lancashire. The only copy of this effusion is not in Newton's handwriting, but that of Mr. Conduitt, and was by him endorsed, "Copy of a letter to Lady Norris, by ——." In another hand was written, "A letter from Sir I. N. to ——." Now we venture, on many grounds, totally to disbelieve in his being the writer of this very unworthy letter. The style, the tone of thought, the circumstances of the case, all disincline us from adopting Sir David Brewster's conclusion, that this was Sir Isaac's letter and written on his own behalf. The prominent topic in the letter is the ungracefulness of "a widow's habit," and the facility that another estate will give her to "live according to her quality." Let it be remembered that Newton was a sexagenarian, and that ten years previously he had resented the thought of Locke's embroiling him with women. Sir David Brewster tells us something concerning the lady, but not all that bears upon the subject. She was a Bristol heiress, named Elizabeth Read; had first married Isaac Meynell, a goldsmith, of Lombard Street; then Nicholas Pollexfen, a London merchant;

and thirdly, Sir William Norris. By her second husband, she had a son, now grown to man's estate, and shortly after elected Member for Bedwin. Had the biographer consulted the "Norris Papers," published in 1846, he would have found that, according to the judgment of their editor, Mr. Thomas Heywood, this widow, Lady Norris, was an illiterate woman of fashion, connected with Lord Ranelagh. The printed letters rather indicate frivolity, the love of dress, &c., than the want of literature. Sir Isaac Newton was now established in London, and had the society of his beautiful and accomplished niece, Catherine Barton. He who could appreciate the society which he met at the house of Lord Halifax, was scarcely the man to become the fourth husband of a widow, like himself, approaching her grand climacteric.

The Catherine Barton just named has been herself the subject of some scandal, and the occasion of some unworthy insinuations against Sir Isaac Newton's conduct in relation to accepting favours from Lord Halifax. It has been more than insinuated that she was in fact the mistress of Lord Halifax. Were this true, the consequence would be that Newton accepted preferment as the price of his young relative's dishonour. Voltaire, we believe, first gave currency to this detestable insinuation. In the minds of those who are willing to credit any scandal, one or two warm expressions of regard for Catherine Barton, which appear in the will of Lord Halifax, afford confirmation of the jest of the witty and unprincipled Frenchman. Sir David Brewster has, however, brought forward evidence to prove that the lady never lived with Lord Halifax,—that their intercourse was that of friendship alone,—that the lady's society was, before and after the death of Lord Halifax, sought by persons of both sexes of the highest respectability, and by some of high rank. She is often mentioned, and always with respect, by Swift in his Diary,—a man sufficiently keen in his perceptions to see anything wrong, and unrestrained by any moral consideration from giving vent to evil thoughts, if he had entertained them.

Catherine Barton lived under the roof of her uncle in London, and was eventually married from his house, in 1717, to John Conduitt, Esq., M.P., of Cranbury, in Hampshire, a gentleman of fortune whom Sir Isaac honoured with his esteem. A more thorough disproof of the scandal respecting this accomplished and virtuous lady can, we think, scarcely be desired.

In 1705, Newton's connection with Parliament was dissolved. It is little to the credit of his University or to the Church that he was rejected, and that his name is the lowest on the poll. This is the biographer's account:

"In order to promote his election, Newton went to Cambridge on the 24th or 25th of April. The Tory election cry on this occasion was 'the Church in danger;' and, on the polling day, the 17th of May,

'hundreds of young students hollowed, like schoolboys and porters, crying, No Fanatic, no occasional Conformity.'"—II. 218.

Newton and Godolphin were defeated, according to a tradition, by the non-resident votes,—probably the clergy, alarmed for the privileges of their order.

Little more remains to be told of the outward events of Newton's life. In 1722, he was attacked by severe and dangerous illness, but by the skill of Dr. Mead gradually recovered. Successive attacks of stone and gout interfered with the enjoyment and tranquillity of the closing years of his life. Amongst the last of the distinguished foreigners who participated in his society, was the learned Socinian divine, Crellius.

"He came to England in 1726 for the purpose of printing the last of his works, which was published in that year. After his return to Amsterdam, where he resided during the rest of his life, he sent to his friend Lacroze, the celebrated Orientalist, in a letter dated 17th July, 1727, the following account of his visits to Newton, whose death a few months before had given a great interest to everything associated with his name: 'I also conversed at different times with the illustrious Newton. * * * He read manuscript without spectacles, and without bringing it near his eyes. He still reasoned acutely as he was wont to do, and told me that his memory only had failed him. Gout and the stone occasionally troubled him at his very advanced age.'"

During the last months of his life, the book which was commonly before him and in which he oftenest read was a duodecimo Bible.

In the month of February, 1726, he thought himself sufficiently well to go to London to attend a meeting of the Royal Society. The consequences were fatal. A severe attack of stone followed; and on Monday, March 20, after lying in a state of insensibility from the previous Saturday evening, he expired without pain, in the 85th year of his age.

His funeral was such as became so great a man. After lying in state in the Jerusalem Chamber, his body was conveyed to Westminster Abbey, where it was buried near the entrance into the choir.

In 1731, a monument, sculptured by Rysbrack, from a design by Kent, was erected in Westminster Abbey, and a medal was struck to commemorate his services to philosophy; on one side was his head, with the motto, "Felix cognoscere causas," and on the reverse was sculptured a representation of the solar system, unfolded by Science. A quarter of a century afterwards, the chapel of Trinity College, Cambridge, was adorned by Roubilliac's beautiful statue of him.

The laurels shed over the grave of the great philosopher were, after all, but faint types of the reverence since felt by all virtuous and wise men equally for his genius and character. Professor De Morgan, who does not conceal the faults of his character,

truly says,—"It is enough that Newton is the greatest of philosophers and one of the best of men; that we cannot find in his character an acquired failing; that all his errors are to be traced to a disposition which seems to have been born with him; and that, admitting them in their fullest extent, he remains an object of unqualified wonder and all but unqualified respect." Pope, in expressing his anxiety for a faithful life of Newton, said, that such a publication "would make as great a discovery of virtue and goodness and rectitude of heart, as his works have done of penetration and the utmost stretch of human knowledge." Amongst the various elegies with which poetry mourned his death, that offered by the muse of the poet of the "Seasons" is the best and the best known.

"Say, ye who best can tell, ye happy few
Who saw him in the softest shades of life,
All unwithheld, indulging to his friends
The vast, unborrowed treasures of his mind;
Oh! speak the wondrous man! how mild, how calm!
How greatly humble, how divinely good!
How firm established on eternal Truth!
Fervent in doing well, with every nerve
Still pressing on, forgetful of the past,
And panting for perfection; far above
Those little cares and visionary joys
That so perplex the fond, impassioned heart
Of ever-cheated, ever-trusting man."

(To be continued.)

A LESSON TAUGHT BY THE FIRE OF LONDON.

Another lesson that the Fire teaches us is, what is contained in the story of the great pillar which is called the Monument. That pillar, which stands at the entrance of *Pudding* Lane, where the Fire began, as by an odd and well-known coincidence it ended in *Pie* corner, was the Monument of which Pope speaks, when he says,

"Like a tall bully, lifts its head and *lies*."

It lies now no longer. The lie which it once told was a ridiculous calumny, that the city was burnt (so the inscription ran) "by the malice and treachery of the Popish faction," who were at that time even more unpopular with the mass of our countrymen than they are now. The inscription which recorded this was erased about twenty years ago. The Monument therefore now remains a happy instance of what it is often the privilege of history to record,—an instance of at least one cause of needless irritation gone to the abyss whence it will no more return,—a proof that truth and justice have no need of support from folly and falsehood.—*Rev. A. P. Stanley's Lecture on the Study of Modern History.*

CRITICAL NOTICES.

Mile-Stones in our Life-Journey. By Samuel Osgood. Second Edition. New York—D. Appleton and Co. London—16, Little Britain. 1855.

In a former volume (X. 188) we had occasion to speak with high praise of a previous work by Dr. Osgood, entitled, "The Hearth-Stone." This may be regarded as a sequel to that interesting book. Like it, it treats of human life and its attendant lessons and experiences. Venturing forth from the "Hearth-Stone" which his gentle wisdom had instructed and cheered, our author now aims to guide the pilgrim through the several stages of life, and to illumine his path by the lights of Christian philosophy and truth. The work is eminently religious and practical. An Unitarian enters on a task of this kind with peculiar advantage. There is no incongruity between his religious theories and his practical experience. He can bring his Christianity to bear on the realities of human life. Others, professing a creed less simple and less practical, have, we willingly admit, written acceptably and well on the morals of human life; but they have often done so at the cost of their consistency, and have forgotten or forcibly put aside the creed which they profess on the sabbath, in order to discourse wisely and kindly on the moralities of every-day life. Without a full, practical recognition of the fatherly character of God and the brotherhood of man (and these doctrines are the essence of Unitarian Christianity), there cannot be any treatise on ethics that shall possess either consistency or the necessary sanctions. But instead of indulging in any remarks of our own, we will briefly describe the contents of this pleasing and instructive volume, and then offer a few extracts to justify our high appreciation of its moral and religious worth and its intellectual power. We are first presented with an introductory sketch, full of biographic interest, of the author's school and college life, and of his first settlement in the ministry at a New-England manufacturing village, and then in an American city. The journey of life the author recommends the traveller to sanctify by first seeking God's blessing. This leads to a short but beautiful essay on the need and the rewards of prayer. The first "mile-stone" reached is "Childhood." The Christian parent will find here some invaluable hints on early religious education. "The Song that never tires" is in reality a kind of prose Christmas carol, enforcing the perpetual delights of religion pure and undefiled. The next mile-stone reached is "Youth." In a genial strain are the pleasures of that bright season described, and fitly does the author close with an appeal to the youthful conscience to remember that life in every season has its duties as well as its pleasures. "The True Fire" is piety and the sense of faithfulness. "Manhood and its Business" is a fine plea for moral courage, and for practical and fearless wisdom in all the arrangements of life. Another mile-stone brings us to "Losses and Anxieties," and these we are counselled to bear with fortitude and to improve with Christian wisdom. After another stage, we reach "the True Rest," and here a few pages of practical good sense disperse many fallacies on this subject, and give us a lifelike picture of Christian quietude. Now we reach "Middle Age," and are invited to pause and consider its experience, its true temper and just progress.

"Cloud and Fire" remind us of the warnings of religion which we need in prosperity, and the comforts which our souls crave in the night-time of affliction. And now the mile-stones appear nearer and nearer, and in rapid succession we reach the few that yet remain to tell us how near our journey is to its end. We reach "Old Age." Then we pause for a moment to survey the steps of our past pilgrimage and to anticipate our future course; and at length we reach the tomb-stone, the last way-mark of our earthly life. The volume closes with three noble essays on Immortality as a Fact and as a Motive, and on the everlasting home of Heaven, and with some general thoughts on the Great Cycle of human existence.

Everywhere we are struck with the cheerful tone of Dr. Osgood's moral sketches. There is no dark cloud of sentimentalism, and there is no mystic fire, with flashes of transient light without warmth, but there is a perpetual and genial glow like a summer's sun. You feel, every mile that you bear him company, that his religion is not only compatible with happiness, but that it is the source of every cheerful thought, every kind feeling, and every bright hope.

First let us extract a passage on the sports of childhood:

"The better philosophy that is now gaining ground is rescuing childhood from contempt, and finding traits of Providential wisdom in the play-spirit that makes so much of the poetry of our early years. Surely we can never work well when we forget to play; and I verily believe that some of the worst traits and coarsest vices of our nation come from over much worldly care and utter neglect of healthful sports that stir without inebriating the blood and nerves. In childhood, the force of nature educates us in spite of ourselves, and every genial playground is a monitorial school to teach the muscles, senses, and faculties, their offices. Our circle of playfellows has disappeared, and many of them have gone to their graves; yet mature years have but deepened our conviction of their power, and our charity for their defects. Looking back now with a keener eye for character, it is not difficult to remember traits of enterprise and daring that needed the arena only to make their possessors famous. Almost every boy was distinguished for something. The biggest dunce at books was the chief hero among horses, and with his critical eye and firm rein made the rest of us fall abashed into the back ground as he rode proudly by. Not a few sprightly natures that were very wizards in inventing sports for our Wednesday and Saturday afternoons, could not summon a single *spell* to their aid when called up for recitation. The great wonder is, that boys are preserved safe in limb and life in spite of their reckless pranks. What one of us now would, as of old, venture at any moment's offer to extemporize a fast gallop upon any chance steed without waiting for the saddle; and who of us, who have kept up our acquaintance with salt water, can look without a shudder now to those high wharves and buildings from which we used to jump and dive in the merriest sport? Surely there is a guardian angel over the bones as over the heart of childhood; and call the benign power 'Nature,' or some more winning name, we must all own its ministry, and be thankful for its blessing."—Pp. 18—20.

As from the "Hearth-Stone" Dr. Osgood gave weighty counsels on the subject of marriage, so he repeats them, with not diminished emphasis, in this enumeration of the critical mile-stones of life's journey. Some of his illustrations may better suit American than English experience, but there is in what follows matter for thought common to the dwellers on both sides of the Atlantic:

"Woe to the man who sells himself for money, and plays Judas to his own soul, for pieces of silver. Woe to the man who slaves himself to a trifler, or

who befools himself to a pretty toy, or who sells himself to a virago or a dolt, and wastes his affections upon heartlessness. Home rests upon a basis of reality, and that reality may be accursed, for the very reason that it should be blessed. It is not for me to go into the particulars of a subject of such peculiar delicacy, full as the Bible, and the ancient pulpit, may be of instructions in reference to it. Let a man, however, clearly understand from the outset, that his character and destiny are very closely in his wife's keeping, and that it is not easy for him to live wisely with a fool, or devoutly with a flirt—that it is hard for him to seek the substance, when her idol is show; it is hard for him to aspire, when the prevalent mediocrity is her only standard. Strong indeed, let me say it in all plainness, strong is the man who has a good wife—not an angel, for we are not talking sentimentalism, but

> 'A Creature not too bright or good
> For human nature's daily food;'

a sensible, affectionate, refined, practical woman, who makes a man's nature all the stronger, by making it more tender, who puts new heart into all his worthy striving, gives dignity to his prosperity, and comfort to his adversity. He who is content with any thing less than the elements of sterling character in the guardian of his home, makes the saddest of mistakes, and commits his welfare to the most fickle of chances. Life must, perhaps, have some illusions, but among them this choice cannot be, for a sham-home is no illusion, but the most sad and tremendous of realities. Let a true home, alike in its foundation and superstructure, make man strong, by giving true rest and spring to his affections.

"We believe that society is sadly out of joint in this matter of marriage, and that the follies of women in respect to it, are pretty nearly equal to the vices of men. As long as our daughters are brought up to such languid health and inordinate expectations, such impersonations of exaction without equivalent usefulness, we must expect marriages to become less in proportionate number, and congeniality of age. The majority of young men will be unable to marry to their mind, and the nuisances of hotel and boarding-house life will be continued, with its attendant discomforts and vices. A race of sensible, hearty, practical young women, can correct the evil, and establish a new era of genuine homes. Many a good fellow who now pines in the attic of a seven-story hotel, or in the closet of some monster boarding-house, would rejoice in the good time coming, and make a true man of himself, in finding a true wife and a true home."—Pp. 142, 143.

Dr. Osgood's autobiographic sketch of his early experiences of the ministerial life are very pleasing. Thus he describes his first flock:

"They were a kindly and earnest congregation, not negligent of worship, not slow in good works. Surely, so far as their conduct to their pastor was concerned, all that he can say is, that their forbearance and good-will were wholly beyond his claims or deserts. With great individual independence, and exemption from merely ritual or dogmatic rigidity, we enjoyed a very genial and hearty church life together, and social affections seemed to flourish quite in proportion to the growing love for the sanctuary and its services. The great point was to interest the young people, and they answered encouragingly to every appeal. *Among them, one great truth was exemplified, which is made of little account in our scholastic training, the truth that the power of religion in a church depends as much upon the receptive and devotional element in the people, as in the intellectual or active element. A company of docile children, or impressible young people, or a few really devout men and women in a parish, have an effect over the pastor and the whole sphere of church life, which cannot be estimated in language.* The Divine Word, like the luminary to which it corresponds, has its virtue drawn out by the lowly plant, more than by the flinty rock, and the gifts of God in nature are constantly illustrating the gospel doctrine, that divine grace is given in the mea-

sure of human need and yearning. *In looking to my first parish, I must own that I feel a profound gratitude, especially towards those waiting, lowly minds, who blessed the pastor more than any courtly patronage could do, simply by allowing him to serve them, and by expecting of him that direct usefulness, which is a minister's highest duty and richest blessing. In some cases, the sick and the dying evidently exercised, directly or indirectly, a commanding influence upon the whole congregation, even as some herb almost too lowly to meet the eye, will gather from the sun, and earth, and air, a healing and diffusive grace, that is not to be found in the rose's beauty or the oak's strength.*"—Pp. 44, 45.

We ask especial attention to the passages which we have marked by italics. Pleasant and instructive are such experiences. The perusal of such a record braces the nerves and revives the hopes of a Christian pastor.

Here, too, we have a very sweet picture of a congregational festival:

"Many a baptism and communion in that embowered church comforted the worshippers by the assurance of new zeal and sympathy among the people. A very genial, social life prevailed; and the quite frugal and republican manners of the community combined with the good example of the chief citizens to keep up a style of visiting and entertaining, quite in contrast with the usual petty ostentation and exclusiveness of small places. It was a cheering time when the parish came in a body to visit the minister. He lived in priestly isolation, a bachelor; yet his lot was not desperate. A kind neighbour lent him for the occasion a large house adjacent to his lodgings, and the young people of the parish made it a bower of flowers from the produce of their gardens; whilst the notable housekeepers loaded the tables with all manner of good cheer for young and old. The evening was auspicious; the whole congregation came with their most cheerful looks, and the occasion, in its social cordiality and Christian tone, was one that Fenelon himself would have thought worthy of his smile and his benediction. Not a few guests came from neighbouring parishes in town, and this was one of the least of the indications of the good feeling that prevailed between the various congregations and their pastors."—Pp. 45, 46.

Dr. Osgood, in his retrospect of the companions of his college life, and their development of youthful character, drops an admirable remark or two on the worth of mere amateur culture compared with a devoted life purpose.

"The most brilliant men amount in the end to very little, if they are so little bent upon some chosen work, as to think more of shining in general, than of shining in a true man's light upon some chosen path of service. In our early college years our horizon was luminous with the splendor of certain men, especially in classes before our own, who were the observed of all observers, and the predicted chiefs in literature or the professions. The air seemed charmed by their presence, and every ear was erect when they spoke. They were often engrossed too much with their own shining, to think of the prosaic task of being a useful light to others; and with very few exceptions, these men have wholly disappointed the anticipations of friends regarding their career. Life needs an object, as well as a subject, and the more humbly and devotedly the object is chosen and pursued, the better for the strength of the intellect, as well as for the health of the affections. Many a plodding worker, with a single eye to his vocation, has won a position and evinced powers far beyond the lot of the most brilliant rhetoricians, who were in the sunshine of admiration when his name was unknown. Transformations of moral character no less signal, are to be observed, and if any one fact is more important than another, to be pointed out to young men, it is the invincible power of a faithful ruling purpose to mould and transfigure the whole character, giving

to unpretending worth an energy, and in the end a high enthusiasm, that abide by a man when youthful blood has calmed its pulses, and youthful sentiment, if left merely to itself, has turned out to be the emptiest of chimeras."—Pp. 36, 37.

Our last extract shall be of a passage in which we have a reminiscence of Dr. Channing:

"What a privilege it was to join occasionally a conversational club in Boston, where the choicest spirits spoke freely their best thoughts, and Channing himself was a frequent guest. He was emphatically kind and encouraging to young men, and he used to inquire as earnestly about my unpretending charge, and listen as respectfully to my poor words, as if humanity were to him the same everywhere, and whatever is worth doing at all, is worth doing well, whether in a small sphere or a large one. In that club the progressive spirit prevailed, and not a little of the transcendental philosophy figured in the conversation. Behind none of the most zealous reformers in his zeal, and earnest as any transcendentalist for the spiritual worth of every soul, Channing never failed to shew his strict allegiance to the gospel, and on one occasion maintained, at considerable length, his conviction of the permanent ministry of Jesus Christ to the human family, and of his actual presence with believers, especially at the season of communion."—P. 48.

Valuing as we do very highly this volume, we are glad to see an English bookseller's name on the title-page, and recommend it to the parent and the teacher seeking for a young friend a useful gift.

The Unitarians and the British and Foreign School Society: a Plain Statement of Facts, by Henry Dunn. Printed for Private Circulation. 1855.

The British and Foreign School Society; its Original Intention and Present Management. Reply to the above. By the Rev. Geo. Armstrong. Whitfield. 1856.

Mr. Dunn's pamphlet was called forth by the Birmingham "Indignation Meeting," as he is pleased to designate that somewhat portentous occasion. It is not official as on behalf of the School Committee, but is his personal vindication, printed (but not published;—why, we know not) at his own expense. He is very sensitive, it seems, to the charge of "continued misrepresentation," as "a very serious one," implying "both meanness and untruthfulness, and, if well grounded, justly exposing the delinquent to the scorn of honourable men."

We know not that this charge has been in words directed against Mr. Dunn in our pages; but we have again and again charged him with duplicity in making inconsistent representations of the principles and practice of the Society;—with smoothly exhibiting its liberal side where it was necessary to conciliate the Unitarians, and insolently boasting its uncompromising orthodoxy on other occasions when they might safely be thrown overboard. And we have exposed the same double-facedness in his printed statements.

In this "Plain Statement" we find no new light on the question in dispute, and not the slightest ground for revoking our judgment of Mr. Dunn's personal part in it. He relies chiefly upon a *written* statement made at his own request by the late Mr. Picton, the Superintendent of the Model School in 1811. This statement, so far as Mr. P.'s own testimony goes, evades rather than meets the question in

dispute, as Mr. Armstrong shews in his Reply; while it also brings into fresh view the not unsignificant facts, that Bishop Marsh (then Margaret Professor of Divinity), had in 1811 joined with the Quarterly, British and Anti-Jacobin Reviews, in denouncing the Society "on the ground that it evaded doctrines denied by the Unitarians," and that Mr. Joseph Fox, in order to meet this charge, put a very important *gloss* (since current with Mr. Dunn as if a law of the Society) upon Joseph Lancaster's phrase, "*leading* and uncontroverted doctrines." "*By which*" (says Mr. Fox, in Mr. Dunn's italics, if not his own at first) "*he evidently meant those principles, received and acknowledged by every class of Christians, considered as such, and who do not, with him,* think it idolatry to address worship to Jesus Christ.*" (Dunn, p. 6.)

Mr. Picton's own testimony is thus analyzed, and its evasiveness shewn, by Mr. Armstrong:

"Mr. Picton is produced. For eighteen years he had opportunities of knowing all that was going on, not only in the daily routine of the Schools, but in the minds of Joseph Lancaster, Joseph Fox, and even of Unitarians. He deposes,

"'First; That *no text* of Scripture was ever *omitted* in the School in order to meet the views of any class of objectors.'

"*Answer.* Nobody ever supposed or desired anything of the sort. If unedifying as well as edifying lessons from Scripture must be read, be it so. Let the texts remain, but—on controverted points—no comment. That's all.

"'Secondly; That the Teachers or Monitors were never forbidden to question the children on the plain and grammatical meaning of any text of Scripture whatever.'

"*Answer.* If this were *all*, no Unitarian or others could have much to object. But the Rules themselves would prescribe at least a circumspection in the treatment of some passages, which the conscience and good sense of *some* of the Teachers, as will be presently seen, did not fail to suggest.

"'Thirdly; That from the views I know to have been entertained by Mr. Lancaster, by Mr. Fox, and by many others of the early friends of the Society, I can confidently say that no consideration whatever would have induced them to agree to the slightest compromise of what are usually termed the doctrines of the Trinity and Atonement, or of any other doctrine taught in Holy Scripture.'

"*Answer.* What the precise import of the phrase, 'slightest compromise,' may be, as used in this instance by Mr. Picton, who has borrowed it from the Secretary and the Committee, it is not always easy to eliminate from the casuistical recesses of minds so trained in the use of equivocal language. But if it be meant to convey that Joseph Lancaster, and especially Joseph Fox, did at no time profess, promise and engage that, in regard to the religious instruction to be administered in the Schools of the British and Foreign School Society, the Unitarian should be placed precisely on the same footing as the Trinitarian, and that the religious scruples of the one should be respected with as absolute a regard as those of the other,—then I am prepared to assert, either that Mr. Picton and his employers grossly 'misrepresent' the conduct of Joseph Fox, or expose it to the charge of an amount of mendacity and double-dealing of which even religious hypocrisy offers us but rare examples. Of the grounds of this charge we shall presently have the means of judging. Such is the dilemma. It will be curious to see upon which horn these discreet gentlemen may choose to sit.

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* Supposing Mr. Fox plenarily inspired to interpret Lancaster's meaning, the inspiration sadly failed him as a writer; for this emphatic sentence would seem, after all, strictly to imply that Joseph Lancaster *did* think it idolatry himself! And what is the hidden import of the phrase, "considered as such"?

"'Fourthly; That, so far as I am aware, the Unitarians, though personally cognizant of the fact that these doctrines were taught from Scripture and in the language of Scripture, and that texts of Scripture supposed to prove these doctrines were, from time to time, quoted by the children, never regarded such teaching *as any infringement of the comprehensive principle* of the Society.'

"*Answer.* A whimsical compliment to Unitarians! among whom it is implied that there was either no belief or no conscience.

"Now they must either have been Christians by profession, or they were not. If the latter, they had of course nothing to complain of; they had, and could have had, no proper connection with the Society. But if the former, what became of 'the comprehensive principle'? Comprehensive of what? Comprehensive enough to admit them on the express terms of the Rules, which reserved for separate times and places all explanations and commentaries as to doctrines; but, having admitted them, *then* to question at pleasure on 'texts of Scripture' in a *Trinitarian* sense, while absolutely prohibiting to the other side the right to question after the same method in the *Unitarian* sense? Was this 'the comprehensive principle' upon which the Unitarians of that time are reported to have looked so complacently? Why, to *them*, there was no comprehension at all! And Unitarians who could affect to think it such, were—what I should rather not describe them. It is the comprehension of the strongest comer, 'What's yours is mine, and what's mine is my own.' It is the comprehension not unknown in the form, 'The Lord hath given the earth to his saints; resolved, that we are his saints.' A reciprocity, in short, all on one side, which, if any Unitarians could be found to acknowledge and accept as 'comprehension,' they deserve to be treated and reported of as this witness of Mr. Dunn has treated and reported them. And that is saying enough."—Pp. 15—17.

Mr. Joseph Fox's contribution to the evidence is thus mercilessly handled by our justly indignant friend Armstrong:

"Well, Mr. Joseph Fox, what have you to say? Why, that Professor Herbert Marsh and others, having got frightened at the liberal character of our Institution, and having discovered that by certain phrases used by Joseph Lancaster, Unitarians not only would be included, but would be placed in a more advantageous position than any other denomination of Christians, I undertook to write a book; and the book was called, 'A Vindication of Mr. Lancaster's System of Education from the Aspersions,' &c. And in this book I referred to a sentence, comprising the very words of Joseph Lancaster which had given rise to all this alarm, which words were these:

"'The Borough-Road School is not established to promote the religious principles of any particular sect; but setting aside all party distinctions, its object is to *instruct* youth in useful learning, *in the leading and uncontroverted* principles of Christianity' (we copy the italics), 'and to train them in the practice of moral habits, conducive to their future welfare as virtuous men and useful members of society.'

"It was true that this sentence of Joseph Lancaster read very fair and smooth, and was easily enough adapted to the *comprehension* of 'the friends of religious liberty, and the advocates of universal education upon liberal principles,' but it wasn't, just *then*, the particular thing we wanted; so, as Joseph Lancaster hadn't quite clearly enough expressed his own meaning, I thought I should do it for him, just 'to make things pleasant' to Professor Marsh, the Quarterly Review, and all the rest,—and thereupon applied myself to find out a wholly new meaning, which had never occurred to Joseph Lancaster (or he would have said so) or indeed to any one else, for the words '*leading* and *uncontroverted*' doctrines; by which I contended 'he EVIDENTLY MEANT those principles received and acknowledged by every class of Christians, considered as such (?), and who do not, with him, think it idolatry to address worship to Jesus Christ.'

"So it was out of these simple materials alone, you constructed that ingenious gloss? Yes. And is that all, Mr. Fox? No; I added a reflection which I thought the occasion particularly called for: 'Poor Mr. Lancaster may well join with the Psalmist and pray, 'Deliver my soul, O Lord, from *lying* lips, and from a *deceitful* tongue.' Psalm cxx. 2.'

"We entirely agree with you, Mr. Fox; the reflection was most appropriate. You may step aside for a moment."—Pp. 19, 20.

For ourselves we are glad to leave him aside, and Mr. Dunn too, until the best mode of strenuous action shall have been decided upon by the Committee to whom the defence of educational freedom, Christian equality and manly honour in this matter has been intrusted.

Letters on Religious Belief, addressed to those whom it may concern among the Working Classes. By S. Greg. Letters I. and II. 8vo. W. Tweedie, Strand.

Mr. Greg is struck with the great and increasing amount of infidelity of the working class, especially in the manufacturing districts. He thinks it possible that a word from a layman on the subject of religion may be listened to, where a professed theologian would find no audience. He does not design to offer them any subtle or fine-spun arguments, or to carry them into the niceties of theological criticism. He proposes to take broad views of his subject, and to discuss it in its more popular bearings. Nothing can be more admirable than the spirit in which, in the first Letter, he enters on his task. Mr. Greg has laboured so indefatigably in behalf of the working classes, and has ever shewn such true sympathy with and respect for them, that we augur good results from his present opportune appeal to their intelligence and better feelings.

In the second Letter, Mr. Greg proceeds to describe some of the chief causes of the aversion of the working classes to religion. He has stated their views in a spirit of honest sympathy. He does not set up mere men of straw, to be knocked down at once. The statement is made fairly and honestly. We await with interest the succeeding Letters, in which Mr. Greg promises to suggest considerations in favour of religion. Old systems and long-established opinions are being shaken to their very centre by the fearless spirit that is now abroad amongst the working classes. We cannot too cordially welcome a leader of opinion so able and at the same time so kind and gentle as Mr. Greg.

Acoustics and Logic in their Application to Reading aloud. A Lecture delivered in University Hall, October 12, 1855. *With an Appendix on the Clergyman's Sore Throat.* By Richard Cull, Fellow of the Ethnological Society. London—Walton and Maberley.

Mr. Cull asks for elocution a higher rank than is commonly given it, or even claimed by those professors of it who make it a mere act of mimicry. He wishes it to be regarded as an art requiring special study for its successful practice. To be an invariably good reader, a man must have "much and varied knowledge, a sound judgment, a refined taste, with both energy and activity of mind." Mr. Cull gives in this Lecture (which was addressed, amongst others, to the students of Manchester College) some judicious remarks on the reading of the

Scriptures and the sources of its difficulty. On the subject of "clergyman's sore throat," he agrees with Mr. Macready and other eminent elocutionists, that it is the result rather of misdirected effort than of the excessive use of the voice. Barristers of large practice in the courts use the voice much more than the busiest clergyman; but they talk, more or less, in a natural fashion. The clergyman, to be solemn, makes a voice, and, violating nature, he suffers accordingly. By a due attention to the principles of acoustics and physiology, voices naturally weak have become comparatively strong, and have improved in flexibility and tone; and even those which have been apparently disabled by clergyman's sore throat, have been restored to the power of public speaking. Mr. Cull gives evidences in this Lecture of varied attainments. The variety of topics introduced has compelled him to treat some of them with undesirable brevity.

Amberhill. By A. J. Barrowcliffe. In Two Volumes. Smith, Elder and Co. 1856.

We do not often read, and still less frequently do we criticise, novels. We cannot altogether justify our neglect of a class of books which, be they good or bad, exercise great influence over the young and the half cultivated minds of the middle and higher classes of English society. To multitudes, the novel and the newspaper are the only forms of literature of which they care to make use. The novel is therefore a channel of influence not to be despised. This has been found out by trading politicians and by zealous evangelicals, and the consequence has been a flood of ephemeral trash which it would be a dreary task to criticise. The power wielded by the writers of fiction of the higher class, such as Dickens, Thackeray and Mrs. Gaskell, is however a moral force, the value and beneficial results of which may be set against whole cartloads of mere fashionable and religious novels.

The story whose title we have named above is, we imagine, the work of a beginner in the composition of fiction. Barrowcliffe (if it be not a *nom de plume)* is a new name to us. There are internal evidences of "Amberhill" being the production of an unpractised hand. But there are also evidences of skill in depicting character—of considerable powers of description. The weak point of the book is its want of tact in the management of the plot. There might, too, with advantage, be a greater sprinkling of good and loveable personages. There is a fine moral deducible from one of the characters,—a clergyman who doubts and disbelieves the creed he week by week teaches,—who wishes to be free, but allows the claims of his family to sink his conscience. The growing moral deterioration of this man, and the moral wreck of the characters of two at least of his family, are very powerful delineations. The varieties of character introduced, and their delicate shadings, give promise of much future excellence in the author. We will not attempt an analysis of the story, but offer an extract which will speak for itself; it contains the portrait of an evangelical clergyman.

"Mr. Phillip was soon installed, and I immediately detested him. He was a man with rigid lips and deep black brows, one who could imperturbably stare at you like a tiger as long as you continued speaking, and then answer with a monosyllable. At the first moment, and ever afterwards, he

seemed to me like a limb of the dark old cedar, with lightning glaring out of its knotty eyes.

"He had a fine forehead, and was clever. His sermons soon made a commotion in our parish: the good people had been used to receive manna and the dews of Hermon from my father's lips; they got hailstones and fire from his curate's. Mankind, in his conception, were put upon the earth and yoked together expressly to drag certain tons of Duty up to Paradise, and the gospel was the cart-whip to stir them up with when they got tired or lazy. Others, out of the mildness of their natures, hold the same notion under a different aspect —make religion a snug stable, and heaven an everlasting feed of corn. But the human heart believes neither of them, because men are not horses, and neither pain nor pleasure, neither the cracking of the whip nor the shaking of the bushel, is, in truth, the supreme influence that inspires their souls. Mr. Phillip's faith in the whip, however, was sublime in its intensity. The only pity was, that it never seemed heavy enough for him. He preached the glad tidings of damnation with the zest of a vampire. He caught the sinner in the clutch of his strong hand, and flogged him till he fell; and when the terrified soul lay sickening for some sign of pity, the same hand unsparingly struck down the upraised agonised head and the beseeching arms, the blows coming in measured merciless succession, till they fell only on broken bones.

"There were long faces in the churchyard after Mr. Phillip's first sermon. After the second, two or three ladies, with wax-work hearts and nerves of the quake-grass fibre, began to call upon my father with complaints that the curate's language in the pulpit was really dreadful, and to express their fears that nobody could bear to sit under him for many weeks together.

"These were followed, after the third Sunday, by one or two elderly gentlemen who came to ask whether my father did not think Mr. Phillip rather strong in his expressions; a little too gloomy and ambitious; disposed to be straight-laced, and so on; very good, perhaps, for some classes, but not quite the thing in such a quiet parish. My father surprised them all by answering sadly to all such complaints, that he feared his own energies had been long declining, that his sermons had been too feeble, and his reproofs too indulgent for the good of his parishioners, and that he hoped they would listen seriously to the new curate, who brought much warmer zeal for their true welfare into the midst of them. He deeply felt this, I know. In his own uncertainty it was an additional source of bitterness to him to feel that many others might be suffering by it. His tongue was too paralysed to teach anything with life in it, and the souls he had sworn to care for, as a pastor, were being led to dry herbage and stagnant waters. The dark vehemence of the new preacher seemed to be both relief and consolation to him—the waters, if boiling-hot, at least were running, and the leaves had juice in them, however acrid it might be. Mr. Phillip, too, was altogether in earnest; he worked as vigorously as he preached, rushing daily among his flock, as if he saw visibly, and everywhere, the Roaring Lion, whom it was his express business to baffle and starve. The congregation did not leave. He bound them with chains of fear before they had time to do so. They respected him as one respects a strong, fierce watch-dog, who, if he be surly to oneself, is death and vengeance to one's enemy."—Pp. 144—147.

Christianity the Revolutionizer: a Discourse delivered on the Occasion of the National Thanksgiving, Sunday Morning, Sept. 30, 1855. By Peter William Clayden. Pp. 15. Simpkin, Marshall and Co.

THIS discourse was, we presume, preached to the Unitarian congregation at Boston, in Lincolnshire. It sets forth with considerable power the moral forces of Christianity in overthrowing error and bringing about those incessant revolutions of thought and habit by which progress is secured. A contrast is drawn between Pagan and Christian

civilization, and it is well shewn that the elements of Paganism that adhere to some forms of professed Christianity are so many drawbacks to their usefulness and power. A short quotation will shew the spirit in which Mr. Clayden has executed his task.

"The Greek Church is the mainstay of Russian despotism. Her almost Pagan worship and Pagan hierarchy are the sole cause of the semi-Pagan character of Russia's European hordes. Catholic Spain has fallen irrecoverably behind in the march of human improvement; and in every country of Europe, and of the world, the power and influence of the Roman Church has always been exerted in opposition to the liberties of men. The greater the influence that Church has exerted, the less has there been of individual liberty and of social progress; the more circumscribed its moral and spiritual power, the greater has been the development of all the upward tendencies of the race." P. 7.

The respective and mutual Claims of Knowledge and Faith. A Discourse, by C. W. Robberds. Published by Request. Pp. 12. Whitfield.

This sermon well defines the respective boundaries of *knowledge* and *faith*. It suggests some sound and timely cautions against the folly of refusing to believe in God because we are not permitted to grasp within our knowledge all his adorable attributes. The preacher does not forget the services rendered to Faith by Knowledge. The passage that follows on this point will illustrate the vigorous character of the whole sermon.

"But Knowledge, again, renders its services to Faith, and has its legitimate claims upon *her*. With its progress many stumbling blocks to her free course are continually being removed out of the way, many elements of a needless gloom and dread dispelled from her creed. Faith only gains in the end from an admission of the conclusions to which scientific research is really *competent* to conduct, and steps aside from her proper function, and will most certainly encounter humiliating defeat, if she persist in affirming as Truth that which may be clearly shewn to be opposed to the Truth. The province of Faith is not to contradict Knowledge, whereinsoever this has *approved its right* to be hearkened to, but to impart to its lisping and broken utterances a fuller and grander tone, to complete the circle of its half-meanings; and Knowledge is authorised to demand of Faith that the doctrines which she inculcates shall be such as do not shew themselves to be plainly out of keeping; but to be capable of harmonizing, as a superstructure, with the foundations which itself has laid."—P. 12.

MARRIAGES.

Dec. 25, at the Church of the Divine Unity, Newcastle-on-Tyne, by the Rev. George Harris, Mr. Thos. Galloway, of Newcastle, to Eleanor, youngest daughter of Mr. Donaldson, of Percy Main. This being the first marriage celebrated in this new place of worship, the minister presented the young couple with a handsome Family Bible.

Dec. 25, at the Great meeting-house, Coventry, by Rev. Thomas Hunter, Mr. R. Lowe, of London, to Mary Ann Irwin, of Coventry.

Dec. 25, at the Great meeting-house, Coventry, by Rev. Thomas Hunter, Thomas Lowe, to Emma Overton, both of Coventry.

Dec. 25, at the Old meeting-house, Wolverhampton Street, Dudley, by Rev. William M'Kean, of Oldbury, Henry, eldest son of Mr. Samuel Bodin, builder, Dudley, to Mary Jane, only daughter of Mr. Joseph Morris, malster, Bond Street, Dudley.

Dec. 30, at the Unitarian chapel, Moor Lane, Bolton, by Rev. Franklin Baker, M.A., Mr. Henry Ainsworth to Miss Sarah Leach, both of Turton.

OBITUARY.

Jan. 27, at his residence, Hampstead, JOHN LALOR, Esq. His parents, being Roman Catholics, sent him to a large school kept by friars at Carlow. He was further educated at Trinity College, Dublin, where he was known for his quiet, studious habits, his superior abilities, and his great love of metaphysics and intellectual and moral philosophy. While he was a student he belonged to an Historical Society, and of the gifted young men of whom it consisted, we believe there are now very few survivors. He selected the legal profession, and was in due course called to the Bar; but the work to which he really devoted himself was writing for the Daily Press. And for this he was singularly adapted both by nature and culture. Not only was his heart in subjects of social and domestic interest, but he had also remarkable power both of accumulating and using information, and his penetrating yet comprehensive mind enabled him to deal with large subjects in all their bearings. Above all, he was actuated by a most earnest and elevated spirit. Admirable as are his articles for their style, and the knowledge and grasp of the subject they manifest, they are still more striking for the high moral tone which pervades them. With these characteristics, he soon became one of the principal Editors of the Morning Chronicle, and at once acquired considerable influence on the questions of the day. It sometimes happened that statesmen of the very first rank in ability were glad to talk over with him matters of public interest, of which by his writings he had shewn himself to be so thorough a master. Who shall estimate the value in these times of one, with such enlarged views, with such singleness of purpose, and with such a conscientious and devout spirit, addressing almost daily many thousand persons, among whom would be some of the most thoughtful and powerful men of the present age? Indeed, the spirit in which he devoted himself to the daily press rendered his labours a kind of ministry, scarcely second in importance and in sacredness to that other ministry, still more if possible after his heart, which has to do directly with spiritual things.

In our purest efforts to do good, there is temptation to overtax our powers; we forget ourselves, and can hardly realize the thought that we can exert ourselves too much or be too anxious in a cause in which it is right and noble to do our utmost; but when we exceed our strength, we are soon reminded what frail beings we are. This was the case with Mr. Lalor. Scarcely had he passed his thirtieth year when the disease fixed itself upon him from which, after more than ten years of patient suffering, he died. It was, however, only by degrees that he relinquished his editorial labours. After his connection with the Morning Chronicle had ceased, he hoped at least to be able to do something for the weekly press, and undertook the editorship of the Inquirer, some of his articles and reviews in which paper must be fresh in the recollection of many of our readers. But his health continued slowly to decline, till all the exertion of which he was capable was the superintendence of a class on one of the higher branches of knowledge once in the week, and on some religious subject, always from the New Testament, on Sunday mornings. This work, in which he greatly delighted, was spared to him till the last; and many young persons will recollect the opportunity of receiving instruction from him as one of the greatest privileges of their lives.

Everything was done that medical skill could suggest to recruit his shattered frame; and strong hopes were entertained from travelling in Switzerland and Italy, and a lengthened residence on the shores of the Mediterranean; but all was of no avail.

In cases of prolonged illness, the intercourses of friendship and the power of reading are a great alleviation, and of these Mr. Lalor was not deprived till his departure drew very near. Indeed, his power of reading was remarkable. From the number of books he read, it would naturally be supposed they must be of a light kind, and that he only glanced through them; on the contrary, they were generally the profoundest and most elaborate works, on subjects requiring the deepest attention and reflection; and what was most striking of all, was the *thoroughness* with which he made the contents his own. Whatever topic might be broached, he seemed to know all that was to be known on it, and to have matured his judgment respecting it.

In his conversation there was an

especial charm, not only on account of the extent of his information and the value of his opinions, but also on account of his happy facility in expressing himself, and still more of his high principles and genial disposition. To that native purity and refinement which could not fail to be recognized in his presence, were added gentleness, modesty and affectionateness. He was particularly fond both of talking and reading on theological subjects, and none could be more candid than he in confessing difficulties; but though these might exercise his patience, they never disturbed his faith. He was of a nature easily kindled, and on such occasions manifested the depth and tenderness of his feelings. Another characteristic was his quickness to perceive and pleasure in acknowledging the good qualities of others. But, as one who knew him well has said, "there was extraordinary completeness in his character:" on the one hand, he appeared to be singularly free from faults, and on the other to have almost every excellence.

The two works by which he is best known to the public, are his Prize Essay on Education, and his volume on Money and Morals. In the latter, he gives in a note the following brief account of his own religious history: "An early education in the Roman Catholic Church, though connected with every circumstance calculated to inspire respect for the tenets of that Church and for its teachers, was not sufficient to prevent the creed of childhood from falling to pieces—for that is the only true description of what occurred—during the years spent at the University of Dublin. That result happened without the least effort on the part of any one to bring it about, and in spite of strong efforts made by the individual chiefly concerned to prevent it. In the year 1834, Channing's 'Essay on Fenelon' distinctly presented a view of Christianity which seemed to include what was essential in the faith of Channing and of Fenelon, and that view, subsequently enlarged and corrected, more especially by the study of the writings of Neander, became permanent. The opinion, then embraced, led in 1836, or within about a year after the attainment of the age of manhood, to a formal connection with the Unitarian body, which has since continued, notwithstanding some differences from the views commonly held by Unitarians. The consideration, however, which appeared strong sixteen years ago, appears equally strong now, that the Unitarians are the only religious body in which very wide diversities of speculative opinion are held to be consistent with Christian communion and fellowship."

His last days were peaceful and rich in tender recollections. His earthly remains were interred in the Highgate Cemetery on Friday, Feb. 1st. On the following Sunday, a funeral sermon (which is in the press) was preached in the chapel in which he had been accustomed to worship.

T. S.

Jan. 31, after a short illness, aged 5 years, Norah, youngest daughter of Mr. Thomas Lang, Eastfield, near Bristol.

Feb. 7, at his residence, Fairfield, Glasnevin, near Dublin, Rev. Joseph Hutton, A.M., aged 90 years, who during the whole of his ministerial life, extending to more than sixty years, officiated as pastor, jointly with successive co-pastors, to the Presbyterian congregation assembling in Eustace-Street, Dublin.

Feb. 8, at the house of her brother-in-law, Mr. Roderic M'Leod, High Halden, near Tenterden, Kent, after long and sad illness, terminating in bronchitis, aged 42, Lydia, the wife of the Rev. Edward Higginson, of Wakefield. Her remains were interred in the quiet burial-ground of the old chapel at Tenterden, by the Rev. E. Talbot, her husband's friend and former fellow-student.

Feb. 10, in his 37th year, at his residence, Campden Hill, Kensington, Mr. John Eddowes Bowman, Professor of Practical Chemistry in King's College, London.

Feb. 11, at Leicester, aged 26, Ann Eleanor, wife of Mr. Edwin Clephan, nine days after giving birth to a son.

We record with deep regret the death at Stourbridge, on Feb. 21, of Robert Scott, Esq., aged 53, the youngest son of Rev. Charles Wellbeloved, and formerly M.P. for Walsall. Entertaining a very high opinion of Mr. Scott's integrity and usefulness as a public man, and of his zeal and consistency as an Unitarian, we request a memoir of him for a future No. of our Magazine.